The Churchman

THE REV. HENRY N. HUDSON, EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XXII, NO. 51.—WHOLE NUMBER 1143.

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Daily Public Worship.

☞ PUBLIC WORSHIP is celebrated every week-day, in this city, and Brooklyn, as follows:

In Trinity Church,	At 9 A. M. and 3 P. M	
St Luke's Church,	8 "	" 5 "
Church of the Annunciation,	9	
Church of the Holy Communion	8 "	" 6 "
Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7. On Saints' Days second service [with offertory for the poor] at 11 a. m.		
Emmanuel Church,	8½ A. M.	
Church of the Nativity,	9	
Church of the Transfiguration,	¼ to 9 A. M.	6 P. M.
St Luke's Church, Brooklyn,	8½ A. M.	
On Festivals and Fasts, a *Second* Service at 5 P. M.		
Grace Church Brooklyn Heights,	9 "	5 "
On Fridays, Evening Prayer with Lecture at		8 "

It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

Calendar for February.

13 First Sunday in Lent.
16 }
18 } Ember Days.
19 }
20 Second Sunday in Lent.
24 St. Matthias the Apostle.
27 Third Sunday in Lent.

MARCH.

6 Fourth Sunday in Lent.
13 Fifth Sunday in Lent.
20 Sixth Sunday in Lent: Sunday next before Easter.
21 Monday before Easter.
22 Tuesday before Easter.
23 Wednesday before Easter.
24 Thursday before Easter.
25 GOOD FRIDAY. [Proper Psalms instead of the Psalms for the Day.]
THE ANNUNCIATION OF THE BLESSED VIRGIN MARY.
26 Easter Even.
27 EASTER DAY. [Proper Anthems (printed immediately before the Collect) instead of "*Venite Exultemus.*" Proper Psalms instead of the Psalms for the Day.]
28 Monday in Easter Week.
29 Tuesday in Easter Week.

Poetry.

ENVY.

"If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him."

"What is this cloud upon thy brow?"
"The Lord accepts my brother's vow,
But turns no ear to mine.
High in the liquid heaven behold
His altar-flames in many an airy fold,
But where I kneel, the Almighty makes no sign."

"Yes: welcome to the pure bright air,
And dear to Angels is his prayer,
For the sweet fragrance' sake
Of loving deeds: bring thou the same,
Thine altar too shall feel the gracious flame:
Haste, e'er the monster at thy door awake.

Beside thine hearth, thine home within,
Lies couched and still a deadly sin,
O chain it while 'tis time.
Learn on thy brother's joy to gaze
With thankful eye; and heaven's high counsel praise,
That crowned him with the forfeit of thy crime.

Thy forehead yet awhile must bear
His wrathful mark; but alms and prayer,
And penance true and stern,
May wear it out: thine evil eye
May melt in dews of holy charity,
Thy sullen tones to meek confessions turn."

KEBLE.

Communications.

For the Churchman.

JOAB.

Men who lead a free and easy life, governed in the main by those principles which promote their present welfare, regardless of the future of eternity, the claims of the gospel and their immortal interests, are wonderfully prone to censure the failings in the lives of the saints of the Old Testament; and indeed of fault-finding them in points and under circumstances, when a little candid reflection and investigation would convince them that their imaginations had done injustice to those saintly characters: thereby deriving a false-comfort to themselves in their evil ways; forgetting too that those holy ones of old repented in dust and ashes and humbled themselves before God, on account of their failings and transgressions.

Some of the acts of the sweet psalmist and king of Israel are frequently arraigned by the class of individuals alluded to. Far be it from me to attempt to throw a veil over any evil or wickedness which God's word has revealed, in the life of this eminent saint and type of the Messiah. But whoever candidly reads the Psalms of this holy man, will see that his was a life of penitence; and that whereinsoever he transgressed the law of his God, he repented in sack-cloth and ashes, not justifying himself before God, but acknowledging his sins and imperfections, and praying day by day for grace and strength and a closer communion with God. But it so happens that the deeds of the royal Psalmist are sometimes most unjustly censured, and that by men who are capable of investigating them, and of correcting their hasty and erroneous opinions, by the application of those principles of argumentation and interpretation with which their professions render them familiar.

They who minister in holy things are often called in their daily experience of the ways and workings of the human heart, to a practical knowledge of the fact just stated.

One of the most prominent of the acts for which king David is frequently censured, is that of his charge to Solomon, his son and successor on the throne of Israel, touching Joab. The writer has heard this characterized as a cruel act in David, and one unworthy of his eminent position and saintship. It is simply to vindicate this act that this article is written, and not with a view of entering into a consideration of the life of the royal Psalmist at large.

The Jewish government was that of a Theocracy, a government ordered immediately by God Himself. This fact is most frequently overlooked by the careless readers, and hence the acts of the *king in executing the laws of God*, are apt to be viewed as those of a private individual, carrying out his own vindictive feelings.

The particular act referred to is recorded in 1 Kings, 2, 5, 6, and contains David's charge to Solomon to bring Joab to punishment: "Moreover thou knowest also what Joab the son of Zeruiah did to me and what he did to the two captains of the hosts of Israel, unto Abner the son of Ner and unto Amasa the son of Jether whom he slew and shed the blood of war in peace. Do therefore according to thy wisdom, and let not his hoar head go down to the grave in peace." This it has been said was a cruel act in David. Let us see.

We find David, in the circumstance before us, drawing to the close of his life; about now to appear before God to render up an account of his stewardship, and this fact alone ought to be sufficient to deter us from forming a hasty opinion of his charge to Solomon, derogatory either to his character or saintship. Then at least, it is to be *presumed* that he would be free from the commission of crime! And this affords strong presumptive evidence that David acted wisely and discharged his duty.

But we proceed at once to the history as laid down in Scripture. "Now the days drew nigh that David should die, and he charged Solomon his son, saying, I go the way of all the earth; be thou strong therefore and show thyself a man: and keep the charge of the Lord thy God, to walk in His ways, to keep His statutes and His commandments and His judgments and His testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest." And then follows his charge to him concerning Joab, already quoted.

The "judgments" spoken of in this charge were the laws pertaining to the civil government, which it was the duty of the king to see faithfully executed. And, on referring to 17 Deut. we find that it was the duty of the king to write out a copy of the law; "And it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the Lord his God, to keep all the words of this law and these statutes to do them." Here then is clearly defined the duty of the king as the executor of God's law. And on referring to a table of these laws recorded in Exodus 21, we find one in these words: "He that smiteth a man so that he die shall surely be put to death." David's charge to Solomon then was simply to execute that law which required the condign punishment of the homicide. And if we would seek a solution of the very pointed and particular instruction of David to Solomon touching his course towards Joab, we find it *first* in the fact that the Almighty had promised stability to his throne, as well as prosperity to the Jewish Nation on the faithful execution and maintenance of His laws; *secondly*, that the sins of individuals high in station, when allowed to go unpunished, were signally visited on the Nation, as we might show in several instances, but especially in that of Achan, whose sin in coveting and taking of the spoils of battle, a Babylonish garment and a few pieces of silver, was visited on the whole army of Israel by a defeat at the battle of Ai: and it is expressly said that "*The Children of Israel* committed a trespass in the accursed thing"—when *only Achan* committed it; and that the anger of the Lord was kindled against *the children of Israel* on account of it; *thirdly*, David, jealous for the honor of God's law, and having been fully purposed in heart to vindicate it by bringing Joab to punishment, was constrained from the highest considerations of justice, regard to God's law and his own conscience, to hand his case over to his successor, that the blood which Joab had shed might rest on his own head and not on the whole nation of Israel. So much then for David's *duty*.

And now let us turn a moment to Joab. There was war between the house of Judah and the house of Israel which grew out of a revolt of a portion of the Jews against David at the death of Saul. Abner the son of Ner the chief commander of Saul's armies, proclaimed Ishbosheth, Saul's son, King over all Israel in opposition to David. A long intestine war ensued; in which the leading characters or commanders-in-chief, as we would now term them, were Abner on the part of Ishbosheth and Joab on the part of David. At a battle fought at or near Gibeon, between these two captains, Abner's army was put to flight, and Asahel the brother of Joab pursued Abner on foot, until having overtaken him in the chase Abner turned upon him and slew him in self-defense and in war.

We shall see presently that Joab made this an excuse for basely and treacherously murdering Abner; though in fact he committed so great crime for another and secret end.

Abner continued to prosecute the interests of Ishbosheth, and by his skill and prudence and the favor he had with the multitude, managed to keep Ishbosheth in the interests of Israel, although the cause of David daily gained strength, while that of Ishbosheth, representing the house of Saul, lost favor. It turned out however in the course of years, that Ishbosheth offended his leader and he revolted to David; and having the most unbounded influence with Ishbosheth's adherents, he easily prevailed on them to follow him, and in a short time David was recognized king over all Israel and peace ensued. But while David was arranging the terms of peace with the revolters, through Abner's instrumentality, Joab fired with jealousy lest Abner should be taken into the favor of the king and supplant him in command, determined on his destruction, while on a mission from David to the revolters to consummate the terms of peace. For shortly after Abner departed from David on his mission of peace, Joab came to Hebron, and there learning that measures were on foot for a restoration to David of the whole government, he waited on the king, and having calumniated Abner to no purpose, he resolved on his speedy destruction. And having sent messengers after Abner in David's name requesting his return, he met him by the way, and under pretence of a friendly consultation in regard to the affairs of the nation, drew him aside into a private place, and there treacherously slew him!

This was a cruel homicide, and Joab might plead in vain (as he did) that the slaying of Asahel his brother by Abner justified it: for as we have already seen, Abner slew his brother in war and self-defense, while this his act was perpetrated in a time of peace, under the most treacherous circumstances, while too the slain man was on a mission of peace from his king!

Such then was the nature of Joab's crime in the case of Abner. It was a high misdemeanor against the law of the land; and a great dishonor to king David, who had sent Abner away in peace and on a mission fraught with lasting benefit to the nation. We shall see hereafter why David did not *instantly* execute the law against him.

The Hebrew law expressly prohibited this deed. And so the laws of all civilized nations. Our armies but of late have been engaged in war on a foreign soil, and we may illustrate Joab's case by a simple supposition. Suppose then during the cessation of hostilities in Mexico, an officer of the American army had met and slain an officer of the Mexican army, and that too while treating for peace? It would have been esteemed a foul homocide, and the perpetrator would have been brought to condign punishment. Such indeed, only of a more heinous character, because he used *treachery to entrap Abner*, was the crime of Joab: and hence David's charge to Solomon to bring him to justice. It was a crime against David; a crime against the law; a crime against Heaven; and consequently, though he had been the most faithful and valiant of officers, yet the king obliged to the faithful execution of the laws of God dared not pass it over.

Now although Joab *professed* to have perpetrated this deed to avenge the slaying of his brother by Abner, we have seen that there was no parallel in the two cases, nor the slightest ground of justification. Moreover had Abner been guilty of a crime in that act, the law was open to Joab, who no doubt would have brought him to justice. But from a full and candid consideration of the whole history we are fully persuaded that Joab's incentives were avarice and jealousy. He feared that Abner would supplant him in the command and in the affections of the king. The phantom of power and authority made him reckless of his deeds, and although he was a great and skilful Captain (General as we would say now,) yet a secret love of self lurked in his heart, which ever and anon developed itself, tarnishing the lustre of his fame and glory!

And here we can but remark, that so much in love are many men with stations in life and posts of honor, that too often they canvas little the means by which they are obtained. And there are few individuals in this or any other country, who aspire to posts of honor as perishing as themselves, but might read the history of Joab profitably: for if the history of our own times throughout the world be not exactly a parallel, yet must it be owned that to the reflecting mind it presents little less than a fearful strife and struggle for high posts and emoluments, too often, alas! at the sacrifice of sacred honor, integrity, and high heaven-born Truth! And just here lies the true application of the history before us, but I forbear to pursue it, for want of time and space; although I deem it a proper and important theme for the minister of God and the Church journal, and never perhaps more appropriate than at this very time.

We pass on to the case of Amasa. He also was a captain of the hosts of those Israelites who opposed David; but who had now united in his cause and consequently stood in the way of Joab, and was subject to his envy and fell a victim to his jealousy. David had promised Amasa the chief command of his Army, at which Joab's ire was kindled, and on an occasion when they were going forth to battle, Joab treacherously slew him, even while professing the most endearing friendship: "And Joab said to Amasa, art thou in health my brother?" And Joab took Amasa by the beard to kiss him. But Amasa took no heed to the sword that was in Joab's hand: so he smote him therewith in the fifth rib—and he died." Thus basely and in peace, slew he two of the greatest men in Israel to satiate his lust of ambition. David was sorely troubled on account of these flagrant crimes; and when Abner was slain his sorrow knew no bounds. And here we do well to pause a moment, that we may briefly contrast the characters of these two men David and Joab. David's was an unsuspecting and forgiving disposition: Joab's one of jealousy and suspicion. He measured all things by the dwarfed standard of *self*. Power was the goal at which he aimed, and whoever stood in his way was a victim, devoted to his lust of personal aggrandizement. He was a man indeed of great parts, acute, cunning, deeply versed in the schemes and maxims of worldly policy; insomuch that in the unsettled and disordered state of David's government, he carried on his designs almost with impunity. And so great were his skill as a commander, and his influence with the people, that David seems to have feared to enforce the law against him.

In a government distracted by internal wars and weakened by frequent revolts, Joab seems to have been tolerated through necessity: so at least we judge from David's exclamation when he heard of the death of Abner: "I am this day weak, though anointed king; and these men, the sons Zeruiah (one of whom was Joab) be too hard for me; the Lord shall reward the doer of evil according to his wickedness." Joab you see was stronger than the law; above the government; and therefore it was that David delayed his punishment. And we shall not think so strangely of this nor view it as being at all paradoxical, if we reflect that the same phenomenon is often witnessed under much stronger governments than that of Israel at the period of which we write. It is a case that not unfrequently happens under the best of governments. If men grow not so powerful and influential as to be beyond the reach of law, yet in many instances they evade the force of the law through high position or wealth or other means.

But David takes comfort to himself that though the *arm* of the law was weak, yet was the *Law-Giver* all powerful who would in His own good time bring the wicked Joab to punishment. In strong contrast with Joab's wicked disposition, the goodness of David's heart appears in his lamentation over the death of Saul his bitterest enemy, and in the punishment that he inflicted on the individual who had slain him, "the Lord's annointed." David's heart was free from ambition; for by the death of Saul he stepped at once upon the throne of Israel, the summit of human power. And certainly had he been fired with ambition, he would not have shed bitter tears at a death which was but the prelude to his own advancement. Again, this trial in the holy Psalmist's character is more strongly marked in the meeting between him and Saul in the cave of Engedi, when Saul was entirely in his power. Again, Abner had been David's enemy, yet when he was slain by Joab, to whom he had *not been an enemy*, we find David, whom he *had injured*, calling the people together and ordering a sore lamentation over his untimely end: "Thy hands were not bound," says he in a noble apostrophe, "nor thy feet put into fetters; as a man falleth before *wicked men*, so fallest thou." And the king said unto his servants, "know ye not that there is a prince and a great man fallen in Israel this day?"

And now shall we be told that David stained his soul in charging Solomon to bring Joab to punishment? What though he had been the most valiant of men, yet this did not exempt him from the law's punishment; he was as much subject to the law, as the humblest Israelite; while from the height of his position and the grandeur of many of his achievements, he was so much the more bound to set an example to those beneath him of honor and reverence to the law. Yet, notwithstanding these high obligations, he committed crimes, as we have seen, of sufficient magnitude to bring him to destruction under any well-ordered government.

But this is not all of Joab's history. There are other offences which King David might well have remembered against him. And not the least of these was his sin in slaying Absalom against the express command of David. Absalom had been guilty of *treason*, a very grave offence, against his father and his government, and yet David would have him gently dealt with: he commissioned Joab and others to arrest him: "and the king commanded Joab and Abishai and Ittai, saying deal gently for *my sake* with the young man, even with Absalom." But instead of this Joab with his own hand cruelly slew him, and that when he was entirely, completely in his power—thus showing that he was a man of blood, the possessor of a base, wicked heart, and of a will, when he chose, to be disloyal to his king.

And here too we may contrast the characters of the two men; we may see the heart of the saint and of the wicked shedder of blood. David lamented the cruel death of Absalom, although he had had treasonable designs against him: see how tender and forgiving he was—"deal *gently with the* young *man for my sake*"! And when intelligence of his death reached him, we read that he was greatly moved and went up to his chamber and wept: and as he went thus he said; "O my son Absalom! my son, my son Absalom! would to God I had died for thee, O Absalom, my son, my son!"

But how was he who had thrice imbrued his hands in blood affected? He rather *exulted* in his evil deed and *taunted the stricken David with his childishness in weeping over Absalom; and threatened him with a rebellion.* "And Joab came into the house of the king and said, thou shamed this day the face of all thy servants." "Now therefore arise, go forth and speak comfortably unto thy servants: for I swear by the Lord, if thou go not forth, there will not tarry one with thee this night."

But we have not reached the climax in Joab's character. David had given the kingdom to Solomon: still Joab was in command and maintained his influence with the people, and he selected the propitious moment of a change in the government, to foment a rebellion. Accordingly he entered into a conspiracy with Adonijah, an elder son of David, who gave a feast and proclaimed himself king; thus arraying himself against David in his declining days.

Hence from step to step we have seen this man Joab pursuing the phantom of power; at one time the humble courtier, at another the insolent lording; now the brave commander and the boasted friend of David; then his bitter enemy and the slayer of the innocent: at one time we behold him the firm supporter of the law, dealing out death to the enemies of the king, contrary even to his commands—interests change—the die is cast—and Joab becomes the perfidious conspirator!

Thus have we seen the reasons on which David's charge to Solomon was based: 1st, it was David's bounden duty: 2ndly, Joab was guilty and deserved punishment: 3dly, David was deterred from bringing him to justice on account of the distractions of his government. But knowing that Solomon's reign would be more prosperous and his government strong, he charged him in the words already quoted, to execute the law upon a man every way worthy by his deeds of condign punishment. And when a little later in the history we behold that punishment inflicted, that law so often violated vindicated, far be it from any man to lay the charge of guilt to the royal Psalmist. The supremacy of the law was maintained, and Joab met the end that he deserved; the reward of his iniquity.

A few reflections will bring this history to a close. And the first is that in forming a correct opinion touching the characters and events recorded in the historical books of the Old Testament, it is absolutely essential that we should carry to the work a well-balanced mind, a thorough acquaintance with the constitution of the Jewish church and government; that we should take the whole history of every transaction with which we would form an acquaintance; that we should seek for the full solution of this or that transaction and compare and contrast every event with what has preceded it, or with what succeeds it, in order to a just understanding of the whole subject. To proceed otherwise is but to involve ourselves in difficulties, or to raise in our minds profitless questions. And to suppose that we can take up the historical works of the Old Testament, carelessly glance them over, and come to a just conclusion as to the character of men and measures therein recorded, would be as idle as to suppose that a man may be a profound scholar before he has mastered his alphabet. And we are not wont to proceed thus with other matters. The student of history burns the midnight taper. The diligent lawyer studies, digests, analyzes his case. Yet forsooth, perhaps the very same men will turn to the Bible, *look* into it, and fancy themselves masters of its sacred contents.

Again, we do not judge a man by *one* act of his life so much as by the series, the whole tenor of his life. And it is just here that many careless readers fail in their estimate of Joab's character. They glance hastily over his history and find that he was a valiant and skilful general, and they are so pleased with the brilliancy of his achievements that they overlook the fact, that being a *good general* does not constitute a *good man*; or that a man's being a skilful officer does not place him *above the law*.

Joab was a great general. Grant it. But does that place him above the law? David was a great saint. Grant it. But is that a reason that he should not be a faithful king?

A second observation grows out of the opposite qualities of Joab. Few individuals perhaps in the Old Testament history present to our consideration a character so paradoxical, or one made up of such a contrariety of dispositions. He was brave yet jealous; successful, yet not magnanimous; exacting but not generous; at times frank, yet deceptious; loyal yet disobedient; zealous for David yet jealous of rivalry; courageous in battle yet cowardly in other matters; ready at one moment to uphold the king, at another equally ready to dethrone him; now the law's defender, then its malicious violator—a stickler for justice yet often violating its precepts. And all because, as is evident from the history, he was not a man of settled, honest principles. He ran with the tide, or sailed with the breeze; now on this side, then on that. He was in short *Joab's friend, and the friend of every man that could befriend Joab.* This was his mark, and hence his striking inconsistency of character. J. J. N.

For the Churchman.

The Church is no Confederation.

Episcopatus unus est. . . . Ecclesia quoque una est
(*Continued.*) St. Cyprian.

Thus there is nothing in the nature of the bishopric to fence the bishop in with palisades of parchment or paper, more than with boundaries of brooks or wider walls of water; and there is no essential need of bishops' jurisdictions being bounded by political more than by physical obstructions. But though there was no reason in the nature of the thing why members of the Church in the United States should not have persevered, so long as might have been expedient or convenient, in their obedience to their bishop over sea; yet, as we said before, we are prepared to grant that in this special case the tie was broken when all parties thought it so.[*] When it was seen on both sides that what had been the several parts of one great realm were now to be divided empires, by mutual consent the mutual relation was withdrawn: the bishop's jurisdiction drew itself in and left the land; obedience to his jurisdiction drew back within the threshold of our shore. What did this mutual withdrawal to the ministers and members of the Church?

A plausible distinction (if it be not examined) has been made to meet this case and take the difficulty from it. It has been said, for instance,[†] that while 'the churches' here retained the *unity* of the Church Catholic, they had lost *union* with each other; which 'union' was of human making and therefore might be made anew in any way that seemed convenient. The terms that make this statement are certainly misunderstood or misapplied: the vagueness of that term 'the churches' encourages the easy taking of the definition and its application by those who do not rigidly exact from words their power or meaning.[‡] It is enough to bring our reader's thought to work upon this phrase intelligently to make them give it up as an untrue one. A hasty reading of two writers on the self-same subject would give one the impression that they intended the same statement; a careful reading will convince him that they use common words with very different meanings, and that if either be consistent with himself they are at least most inconsistent with each other.

"The churches," says good Bishop White, "were heretofore detached from and independent upon one another, excepting the bond of union which had subsisted through the medium of the Bishop of London":[§] the other eminent authority, first quoted, says that, "while the States were colonies all were alike subject . . to the . . Bishop of London. They were consequently one and but one in the particular of episcopal authority."[‖] "The union of the churches in any country must be the act of man,"[¶] &c. Now giving to the expression 'churches' in the latter what seems the fair interpretation, *colonial* churches, or the aggregate of congregations in the several colonies, the bishop shows us what his meaning is, after a few words, in this way: "the churches in the different States, and *even those in the same State*, might adopt such varying measures," &c. They evidently are not agreed about the use of their first terms, if we have given the true meaning to the doubtful phrase; but we are to come down to things: we are to show—however they agree or disagree—that the words 'unity' and 'union',[**] as they are used above are misapplied, if not misunderstood, while there is just enough of meaning in the distinction made between them to satisfy a flippant writer. It flatters such a reader to think himself as clever in appreciating the play upon the words, as even the author in the making of it. Technical terms are limited and explained according to the subject: in this case we ask no other advantage from the rule than just to prevent these words from being used *against* the limitations of the subject.

The general definition will be all that we require: we need the true and proper meaning first, and then the proper application. Now *unity* is *oneness*, and *union* is the *act* or the *condition* of *partaking of that oneness:* the act or the condition of *becoming* or of *being one*. When used in the same subject and in the same connection, there is no *contra*-distinction to be made between the two: they are correlatives. The Church has surely "many members in one body": now how these many members can be in unity without a union of them, or their being united, I am not capable of understanding. In speaking of the Church, the first word—unity or oneness—means a certain quality belonging to it; the union of the individual members, or congregations, or whatever parts, is the partaking by those members of the quality of oneness: the uniting or becoming one in those particulars in which the Church is one. That this oneness is not in *unseen* things alone—as faith, for instance—the very saying so will prove sufficiently, because we need not argue with our readers that *the Church is visible*. Of course, therefore, a seen as well as unseen, outward as well as inward, oneness has ever been a property of the Church Catholic, as very common sense requires.

The *union* of 'the churches' in its largest and most proper sense is not at all a thing of human making, because the oneness of the Church is a divine, and not a human quality. "The Church is a congregation of faithful men":[††] the 'churches', larger or smaller, are parts, larger or smaller, of that congregation. Now since the oneness is an essential quality of the Church, divinely planted in it, the parts must share in it, and their so sharing is of divine appointment. What else could be? To speak of *unity* in respect to men *not united*, what is it but absurd? Infinity, and they of whom it is a quality not infinite: eternity, and they who share it not eternal! Unity, therefore, of the Church involves a union of its parts and members. This is the large and general truth: next for the special case, is 'union' here misunderstood, or the term misapplied?

Bishop White says that the churches wanted now "a bond of union," because the only one that ever had existed was no more; the Rev. Dr. Hawks says that the churches had both unity and union before the Revolution; and afterward, while they retained the first, had lost the latter; and he distinguishes so as to make the first apply to unseen things alone: a thing not true and never true of the one Church of God. They both agree that it was through allegiance to the bishop that union had existed theretofore: now let me meekly ask not only, Was it not ever so from the beginning? but also, Was not this very union the visible and outward keeping of the unity? At the beginning we are told that "they continued stedfast in the *Apostles' doctrine and fellowship*."—(Acts ii 42.) What says Ignatius, even with three parts of his tongue cut off by Mr. Cureton? and Cyprian, farther down in time? *Plebs sacerdoti adunata*, is the character of all the teaching of the elders.

Removal of a bishop's oversight does not destroy the union existing among the members of his flock: THE CHURCH[‡] fills up the empty place until a proper bishop has succeeded, and they are still united in visible communion with the Church, and are subordinate to the whole, as ever. The bishop was a representative, and nothing more; he was not autocratic. He had received commission from the Church to represent to his especial diocese the apostolic college, in whom the oneness of the Church was centred. At his removal representation in his person ceased: but that by which he was commissioned—of which he was the representation—could not. This is the theory, and in the best days of the Church has been unchangingly exhibited in practice: allowing for anomalies in the case of the United States, and making only *necessary* allowance, substantially it is to be, as it can be, applied to that case.

It is precisely from the want of definite understanding on this point that a mistake about the 'organization' of the Church in these United States has come. The principles, instead of being brought out of eternal truth to bear upon the case, have been drawn from the case, or out of later practice carried back.

Some persons speak and think as if the Church grew up from the circumference towards a centre; as if of many parts a whole had been made up: as if, moreover, this were the normal one in every age and flock. Instead of recollecting and applying always the plain truth, that the Lord made it ONE at the beginning, that government and means of grace and elements of growth were settled in the apostolic college as a centre, primarily; and that whatever partial separateness, or independency, or special and peculiar usages or laws or institutions, if there be any, that are known to have obtained in any place,[§] were later and were owing to the vast growth and size of the Church Catholic; in fact, were in the main a reproduction of the essential characteristics of the whole in all the several parts, now become each so vastly greater than the whole had been at first. Thus when the Church was small, and the Apostles lingered still about the spot from which the Gospel was to go abroad to all the world, a single chief deliberative body under the college of Apostles governed all matters and resolved all questions; and while the labor of consulting and determining remained yet easy, still the same body gathered in the same place for the same work.

When it was found convenient that a fixed government should be distributed to the several and widely separated parts, and that the lesser things—matters of time, place, circumstance—in every part of a large world, in any day of a short year, should be in every case determined in the neighborhood from which they sprang, the characteristic or essential elements of the whole were brought down to the parts. The several bishops had their councils of the presbyters, who sat with them—the deacons and the people standing by; and while the bishop did no act without them, they too did nothing without him; and through him as a centre[‖] the unity of the Church was kept. The union of the priests and people with the chief-priest, and his with the whole body of the Pastors *was* the outward unity of the Church. There need not be, and could not be, and never was, accordingly, another outward unity than what was shown in just this union. To speak of voluntary association among 'churches', is altogether out of place: because instead of an *association* made of many parts, there was a *distribution* into many parts, always subordinate to the whole. Whoever use this phrase get their idea, quite insensibly perhaps, from the example as they see it in this case of the United States. If what I have asserted as the constant principle be not the constant principle, then history has been all written to no purpose, because plain history well-vouched may not be taken at its word; and all the plainest records, in languages well-known, must be decyphered with an ingenuity beyond Champollion's, and after all remain still darker than the hieroglyphs, although they were read easily and with a wondrous unanimity by learned men of every land and time, and in the same way have been read, and still are to be read in every land to-day. Happily truth is not become so poor a thing.

After allowing for anomalies—as, for example chiefly, the prominence of secular and political relations in the whole actual working and prevalent opinion of the Church; the absence of a visible and recognized and working college of Apostles in the Church Catholic of the time;[¶] and finally, the want of even an imperfect deliberating and law-making character, which having been always in the Church at large, had also ever since such things as national and diocesan distinctions had been known, been in these several subdivisions of the one great body—allowing for anomalies of any and whatever sort and number, how simple the whole matter is: the eminent authorities already cited agree together that the bond of union once existing had been lost, and that its place must be supplied; and we agree with them, reading instead of 'lost' *lost sight of*. Now have not we a right to drag the world along with us another step: That bond of union was the essential one, and sacred (subordination to the episcopate as represented in their own diocesan); that same subordination had reverted for the time to the whole body, whom he before had represented: THE ONE THING WANTING, WAS OF COURSE THE ONE THING WHICH MUST BE RESTORED.

A CATHOLIC PRIEST.

Christ church, Newark.

ERRATA IN LAST: The first word should be 'thus' instead of 'then'. In note, instead of 'and always ought to be' read 'as they should always be'. In text again, read 'of præmunire' instead of 'and præmunire'; also, 'even no new persons' instead of 'even the new persons'. Commas and other marks of punctuation have followed some right of private judgment, without doing much harm.

A CARD.

The author of these articles is very thankful that the manner and the matter of them have met with commendation from those whose station as well as estimation in the Church makes their approval valuable. He has no intention of publishing them in another form (as repeatedly advised to do), but begs the pardon of his readers for the desultory way in which they come, owing to want of time. They will be soon done with, he sincerely hopes.

Christ church, Newark, January, 1853.

For the Churchman.

JOHN CALVIN THE FOUNDER OF THE APOSTOLIC CHURCH!—Not long ago, I received a polite letter from an agent of religious papers, proposing, upon very liberal terms, to supply the Sunday School with which I was connected, with magazines, &c., suitable for children.

Being a member of THE CHURCH, which, from the Apostles' days, had always kept her granaries well supplied with "convenient food" for old and young, the offer was respectfully declined.

Accidentally, a late number of one of these "Sabbath School Visitors" came into my hands, from which I clip the following choice items, designed to teach all children who may be so fortunate as to read them, these novelties in regard to the early Church.

It was foretold, that the true Church would be compelled to flee before this corrupt and persecuting power, and be nourished in the wilderness, where she might be free from its malice and wrath, until God should prepare the way for her successful warfare against the Man of Sin. Scarcely had the last apostle left the world, when this evil began to manifest itself.

It was first apparent in the ambition and pride of the pastors of the Church. By the means of councils, which began in the second century to claim authority as to faith and practice, the equality of the presbyters was at length destroyed. The bishops of certain cities claimed a superiority over their brethren, and gradually introduced different orders of the ministry.

To support these claims, it was asserted that the officers of the Christian Church were the successors to the various orders of the Jewish priesthood; that the bishop took the place of the high priest under the Mosaic law; and that the presbyters and deacons answered to the offices of priests and Levites under the same dispensation.

In order also to remove the objections which were made to the Christian faith by Jews and heathen, that its worship was so simple, many ceremonies and rites were introduced which Christ had never authorized.

Ministers began to wear robes in their services in imitation of the Jewish priests, and to use certain symbols, borrowed from *the heathen, to teach the truths of religion. Thus* the sign of the cross was used in baptism, and all the ordinances of religion became burdened with a weight of pompous and unmeaning ceremonies that wholly concealed the beauty and simplicity of the Gospel.

Thus much for the extract. The readers of this valuable journal are taught to believe in the *Presbyterian* form of government as *apostolic!* It would have made Calvin and Luther stare, to hear such antiquity ascribed to their make-shift ordinations.

It is really diverting to see families lately sprung into existence, tracing back their pedigree, and boasting of their ancestors.

The vanity of modern sects, in this respect, may be happily illustrated by a paragraph from Mrs. Moodie's Life in Canada:—"I was not a little amused at the extravagant expectations entertained by some of our steerage passengers. The sight of the Canadian shores had changed them into persons of great consequence. * * Vanity and presumption seemed to possess them altogether. They talked loudly of the rank and wealth of their connections at home."—*Roughing it in the Bush, I., p.* 14.

Very likely they were honest and respectable people. But what did they gain by claiming descent from lords and ladies?

So with new-made sects. Some very good men started them, perhaps. They have been the means of making people more temperate, and honest; but why make themselves ridiculous by setting up claims which the children in infant schools could teach them are unfounded?

ONE WHO TAKES THE CHURCH PAPERS.

SINNING WITH THE EAR.

As calumny is never more rancorous than when it is enlisted in the purposes of religious faction, so there is never more need for refusing to give ear to it than when propagated by religious partisans. Every one who has read the Gospels, and seen how the patrons of the Jewish religion used to *lie in wait* for our Lord, that they might ensnare him in his talk, and perverted his most innocent words and actions that they might represent him to the multitude as a blasphemer, a gluttonous man and a wine-bibber, a friend of publicans and sinners, will understand me when I say that there are such men as religious calumniators; and that they of all men have the nearest resemblance to the great calumniator; being, as our Lord told them, the children of their father the Devil. There is no contending with men who *lie in wait* for your destruction. They take words which are true in the sense you meant them, and by a perverse gloss convert them into false testimony for your injury; as they did to our Lord when they testified, "This fellow said I am able to destroy the temple and to build it again in three days;" concealing, or perhaps not knowing, that he spoke of his body. They take propositions which are "true in logic," and by separating them from the connexion in which, or the conditions under which, they were spoken, make them "lies in morality," giving them a meaning which the speaker never intended.

Hence I argue the necessity of specially guarding the ear against the calumny of religious partisans, which is more insidious, more contagious, more virulent than any other, because it appeals to stronger passions and a wider and more enduring range of sympathies. Informers, whisperers, accusers and delators of scandal are always to be shunned, but never more so than when they are moved by the springs or working for the ends of religious faction. The holy end which such persons have in view so possesses their minds as to reconcile them to wrong means for their accomplishment. They think they are doing God service; and therefore their eyes are all the more vigilant, their ears are all the more open, their memories the more exercised, their purposes the more relentless, and there is more of "adders' poison under their lips." And yet it is not their lips alone, my brethren, but our ears also which are responsible for the mischief that they work. We give heed to their evil surmises; we listen to their inquisitions into the lives and opinions of their brethren; nay, we have a greedy ear for their calumnies, and never seize on them with more avidity than when they are chronicled in public prints and pamphlets; where "the fool," as in Solomon's day, "belcheth out foolishness," without, as in Solomon's day, exciting that disgust which the sight of his person would inspire. In vain shall we essay to govern the tongues of others till we have first learned to govern our own ears. Whatever then of rancor, whatever of malice, whatever of hypocrisy, we may impute to the calumnies of religious partisans, let us remember that we ourselves are rancorous, are malicious, are hypocrites, just in proportion as we give them an attentive and curious ear: for he is a wicked doer who giveth heed to false lips, he a liar who giveth ear to a naughty tongue.—*Dr. Samuel Seabury.*

TRUE COURAGE.—If thou desire to be truly valiant, fear to do any injury; he that fears not to do evil is always afraid to suffer evil; he that never fears is desperate; and he that fears always is a coward; he is the true valiant man that dares nothing but what he may, and fears nothing but what he ought.—*Quarles.*

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[*] The principle that spiritual jurisdiction should not be exercised by foreigners was not merely of good English independence, but popular with our American forefathers. "The Supreme Executive Council of Pennsylvania," in giving a certificate to the lawfulness of churchmen's getting the episcopate from abroad, adds a proviso "that . . (such) . . means . . do not induce subjection to any foreign jurisdiction, civil or ecclesiastical." Bp. White mem. pp. 402 3.

[†] A principle like this could not well stand with Popery.
[‡] Rev. Dr. Hawks, "Constitution and Canons," &c.
[§] Mem. p. 10.
[‖] Constit. and Can. p. 2.
[¶] Ibid p. 3.

[**] The Bishop does not go into the distinction.

[††] Art. xix.

[‡] Of course our Lord is every where and always the *unseen* bond of union among the members of His body; we speak of *outward* union, in this place.

[§] Take Africa for instance.

[‖] See Bingham, in loc.; or take a living witness in S. Cyprian, sæpe, for this whole sentence.

[¶] The present writer takes the simple ground that no religious body—no "church" is catholic, which is not apostolic *both* in *Ministry and Faith*. The Romanists have *neither* Catholic and Apostolic *Ministry* nor *Faith*: the Greeks may have the first (I do not pretend to determine).

For the Churchman.

CHRIST OUR PROPHET, PRIEST, AND KING.

As a Prophet, (for "*Prophet*" means, not only one who foretells future events, but also one who enunciates truths revealed from heaven) Christ instructed us in the will of God, and revealed His nature, attributes, and acts, in a manner and measure clearer, fuller, and more satisfactory, by far, than had ever before been known. He taught us the worship and service which God will accept, and the principles, affections, and dispositions, with which they should be rendered in order to their acceptance. He made us acquainted with our own nature, how the moral agency with which it is endowed is to be rightly used, how the eternal consequences of its depravity may be avoided, and how it may be advanced in holiness and virtue here, and to its perfection hereafter. Laying the foundation of duty to God in the great principle of loving Him above all things, with all the heart, all the mind, all the soul, and all the strength, He has shown us how our whole lives—thoughts, words, and actions—principles, tempers, and dispositions—should be, and may be, sanctified to His service. Prescribing salutary rules for the government and control of the principles on which our conduct is to be founded, and of the movements in which we indulge our hearts, He has taught us how, from the purest source, our duty may run in the several channels of love to God and our neighbor, and of a sacred regard for our own spiritual and eternal good. To this end, He has given us a system of religious and moral precepts, which, rising infinitely above all others, clearly establishes, in its superhuman excellence, its divine original. That we may be enabled faithfully to pursue the course of duty thus pointed out, He has made known to us the precious fact of the operation of divine grace on the heart—grace made perfect in our weakness, and amply sufficient for all our needs; and taught us how we may successfully seek its renewing, purifying, and strengthening influences. And in these influences, He has shown to His faithful people a source of comfort and support, amid all the troubles and trials of life, abundantly sufficient for their needs, and to be found nowhere else.

Through that grace, diligently sought, relied on with undivided and undoubting trust, and faithfully and practically improved, the christian should make the teaching of Christ our Prophet the subject of his diligent and serious study, and humbly pray and strive that his heart and life may be thoroughly regulated by its pure and holy influences.

Infinite is our debt of gratitude and love to Christ as our *Priest*.

The depravity and corruption of human nature, and consequent personal sinfulness, seen and felt by all, evince the necessity of atonement, that the inviolability of justice and holiness, inseparable from God's perfect nature, may abide, and yet He be merciful to the sinner. A great and sufficient atonement, therefore, was determined on in the divine counsels, when man became a sinner. It was to be effected by the offering of a sacrifice for sin in the Person of the eternal and only begotten Son of God: He, for that purpose, becoming Man. The benefits of this stupendously mysterious plan of mercy were extended immediately on its being formed, by the sparing of our first parents from the full infliction of the dreadful curse denounced on their disobedience, by restoring their moral agency, postponing their death, and putting them meanwhile on renewed probation for heaven. Through the merits of this divine interposition, the posterity of this rebellious pair were to be a redeemed as well as a fallen race, born as moral agents and probationers for heaven, and with influences of the Holy Spirit, enabling them duly to improve that moral agency, and successfully pass their probation.

As types of this great atonement, to keep it in the minds of the faithful, and also as means of its blessings, God established in His Church those sacrifices, recognized in the Old Testament as existing from the very first, and enjoined and enforced in the Mosaic law, in which His priests were continually to minister.

The prevalence of animal sacrifices among all nations—it may be remarked in passing—is conclusive proof that God has been pleased to vouchsafe to mankind a special revelation of His will. In nothing else can any process of legitimate reasoning, or any ingenuity of a sound imagination, find a satisfactory account of man's having ever entertained the idea of a connection between the sufferings and death of a beast, and atonement to God for man's sins. True: gross and abominable corruptions have been mingled with this doctrine and practice of animal sacrifice: but two considerations kept it from ever letting go its hold on man's religious principles and sensibilities: first, the conviction, from which he has never been able to rid himself, that he needs atonement for his sins; and secondly, the traditional belief, everywhere and always prevailing, that animal sacrifice was originally appointed by God, as having a reference to, and connection with, such atonement.

The one and only true atonement, typified by the sacrifices of the law, was represented in prophecy as to be effected by the Messiah; and was accordingly effected by Jesus Christ. He, at the institution of His Holy Supper, when He consecrated bread and wine as symbols of His body given and blood shed for the remission of sins, and established a sacrament in which His death was ever after to be *shown*—commemorated, exhibited before God and man—*sanctified Himself*, that is, set apart and offered Himself, as the propitiatory Victim. Being, accordingly, led to the sacrifice, as a lamb to slaughter, and having undergone an extreme of suffering, which can be accounted for only on the supposition of its being a propitiation for the sins of the world: He tasted death on the cross for every man. He made, by His one oblation of Himself there offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and having, after the sacrifice thus made, risen from the dead, and ascended into heaven, He there pleads for us the merits of His atonement, intercedes for us, and procures for us, and extends to us, the manifold and gracious gifts of the Holy Ghost.

O let us look to Christ with that living faith, which, renouncing all claim to our own righteousness and merit, regards and trusts in His atonement, and the perfect righteousness with which He pleads it in our behalf, as the only procuring cause of God's favor and acceptance. And let it not be an ineffectual appeal to us for the warmest love and gratitude, and the most earnest and intent devotion, that we have such a High Priest, as, Partaker of our nature, is "touched with the feeling of our infirmities," having been "in all points tempted like as we are." Firmly and affectionately should we hold fast our faith in Him without wavering, and gratefully comply with the apostolic counsel to come, through Him, boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need—that grace, without which we can do nothing; but by which, humbly and faithfully sought and improved, we may work out our salvation.

Our Lord Jesus, in the *regal* character which He possessed as the Messiah, has established a kingdom—His kingdom of grace, which is His Church militant here on earth, and His kingdom of glory, which is His Church triumphant in heaven. Into the former He has appointed Baptism as the sacrament of admission. Thus to be connected with His Church, He has made the bounden duty of all who would enjoy the benefits of His religion here and hereafter. And this connection is not only for that external union with Him and with each other, which He requires of His people as an evidence, and a necessary result, of true spiritual piety; but also, and mainly, with a view to that great principle of His religion whereby inward and spiritual grace is made to flow through outward and visible signs, means, and pledges. These are established in the sacraments, ordinances, and services of His Church. Through *them*, it is appointed that His word is to do its blessed work on the hearts of men, enlightening them by its truths, controlling them by its motives and sanctions, and accompanied with the convincing, reclaiming, renewing, sanctifying grace of the Holy Spirit, to which it directs. In this its hallowed and vitally important agency, the kingdom of Christ, through its authorized legislators and officers, and in entire subserviency to the religious and moral requirements of the Bible, has right of government and discipline over its subjects for their spiritual good.

It is an indispensable part of true evangelical piety, that we duly appreciate the character and claims of the Church of Christ, with the ministry and sacraments which He has appointed for it, the holy ordinances and worship which He has authorized and required it to maintain among men, and its legitimate and scriptural government and discipline. Union and communion with this Church, faithful application to its various ministrations, humble submission to its instructions and laws, and heartfelt efficiency, in our respective proper spheres, in promoting its enlargement and prosperity, are urged upon us by all the solemn considerations with which the *Gospel*—for the Gospel and the Church have been united by God in their origin with Him, and in their joint mission from Him for the world's regeneration, and the spiritual and everlasting good of its inhabitants: indeed, the Church, in its purity, integrity, and legitimate operation, *is* the Gospel doing its hallowed and eternally momentous work for God and man:—this fidelity as members of the Church, is urged upon us by all the solemn considerations with which the Gospel advances its claims to our faith and holy obedience; by all the value of the influences of the Holy Spirit; and by the worth of that heavenly inheritance which Christ has purchased for His people. Let it never, however, be forgotten, that there can be no fidelity as members of the Church without the genuine faith, the devout and holy affections, the true and consistent piety, and, of course, the earnest and unreserved obedience, of the Gospel.

Of this our fidelity, Christ will come to call us to a strict account. Dreadful will be the lot of those who will then be found to have refused to have Him to rule over them; either by not allowing His claims upon them; or by wilfully rebelling against the order, or refusing obedience to the appointments, which He has established in His Church; or by yielding but outward fealty, without the required allegiance and devotion of their hearts. These His enemies will be banished from His presence, and be doomed to suffer forever under the accumulated horrors of His just vengeance.

But if, on the true principles of the Gospel, we devote ourselves, in the love and obedience of faith, to our Great Prophet, Priest, and King, and continue His faithful soldiers and servants unto our lives' end, we shall find it to have indeed the promise of the life that now is, and of that which is to come. We shall find ourselves in possession of the purest source of enjoyment, even in this probationary state: consolation and hope will mingle with all its vicissitudes and trials; safe and sure direction be afforded in all its difficulties; and a sufficient refuge in all its dangers. When the time of our departure is come, the way of life will open before us. When the soul shall have left the body, it will be welcomed to the rest, and hope, and joy of paradise. In the resurrection at the last day, the body shall be raised incorruptible, and made like unto Emmanuel's glorious body; and soul and body joined anew, the regenerated man, will be taken to the joy of his Lord in His kingdom above, His Holy Church triumphant in heaven.

B. T. O.

THE GRACE OF BAPTISM.

A case in some respects very similar to that of Mr. Gorham has lately occurred in the Diocese of Ripon. The Rev. George A. Hayward, having been nominated to the Curacy of Brighouse in Yorkshire, was examined by the Rev. C. Dodgson, the Bishop's examining Chaplain, with a view to his being admitted into the Priesthood. The following questions, put by the Chaplain to the candidate, will show the true state of the matter:

> On a full consideration of the use of the words "Regenerate" and "Regeneration" in the Formularies of the Church of England, are you now prepared to teach as the Doctrine of the Church—
>
> 1. That Regeneration is the grace specially conferred in and by Baptism, and that the term is not applicable to any grace bestowed before or after Baptism?
>
> 2. That Regeneration is in such a manner attached to Baptism, that it is withheld from no person baptized according to the due order of the Church, unless in the case of wilful impenitence and unbelief?
>
> 3. That infants being incapable of wilful impenitence and unbelief, because incapable of actual sin, of repentance, and faith, every infant baptized as aforesaid is in and by Baptism regenerate?
>
> 4. That Regeneration does not assure the regenerate of final salvation, but that they may, by wilful neglect and abuse of the grace given them, be finally lost?

With these four questions Mr. Hayward retired into the Bishop's waiting-room, pondering the subject as well as he could in the circumstances of the case. At last, being unable to assent to the whole of them, he was rejected by the Rt. Rev. Prelate, as not being fitted for priests' orders in the Church of England.

The result of the examination has been communicated in a letter to the Earl of Shaftsbury by Mr Joseph Birch, the patron who nominated Mr. Hayward to the Curacy. In this letter Mr. Birch says, —"In refusing to ordain my candidate, the Bishop was courteous, kind, and candid, as he ever is." And again—"I am quite aware, that a Bishop is *not* compelled to give his reasons for withholding ordination from any candidate; but in this instance the Bishop of Ripon, with his usual kindness and courtesy, wrote to me soon afterwards, furnishing me with them." The following is given as a part of the Bishop's letter:

> Mr. Hayward came to me according to appointment on Monday, and I was willing to hope, that I might possibly have misunderstood his opinions; but I found that my original view was quite correct. He is willing to *assume*, as he expresses it, that all children whom he baptizes receive the spiritual grace of Baptism; but the question, whether they did actually receive it or not, depends upon the character of their subsequent lives; because the inward and spiritual grace of Baptism is "a saving grace," as he expresses it, which he explained to mean a grace that effectually and necessarily ensures their salvation; so that none who are not ultimately saved can have received this grace. This is, as I stated originally, to make the inward and spiritual grace of Baptism an indefectible grace, which I find it impossible to believe to be the doctrine of the Church of England.

As to the necessity or the expediency of straining up the tests of orthodoxy to so high a pitch, of course we cannot be supposed competent to pronounce a judgment. Doubtless there were divers local particulars, both personal and circumstantial, which must be included in any just consideration of the matter; and these do not fall within our scope. Viewing, however, the question abstractedly, we have to confess something of doubt, not indeed as to the lawfulness, but as to the expediency, of the good Bishop's course.

The *English Churchman*, in commenting upon the case, makes the following close-cutting reflections:

> We doubt not that many of those, especially among the Laity, who feel disposed to deprecate the course which we and others have taken upon this subject, will readily admit, and instinctively proclaim, that "the notion that the Regenerate are sure of final salvation, and that they cannot be finally lost by wilful neglect and abuse of the grace given them, is a preposterous, unscriptural, and fearfully mischievous notion." Yet this notion, unscriptural and un-Catholic as it is, is neither more nor less than the very key-stone of the arch upon which the denial of Baptismal Regeneration is built and sustained. In plain language, this notion may be thus expressed: "If you are Regenerated, you are saved, now and for ever; you can be guilty of no neglect, nor sin, nor abuse of God's grace, which can possibly have the effect of depriving you of everlasting salvation." Now, we need hardly say that the most ultra of those who maintain the Doctrine of Baptismal Regeneration, never dreamt of asserting anything so wild, monstrous, and unscriptural as this. Their teaching, in equally plain language, may be said to be this: "By your Baptism, in your infancy, when you had committed no actual sin, you were Regenerated by God's Holy Spirit, and every sin you commit is a resisting and a grieving of the Holy Spirit; consequently, if you go on in unrepented sin, you will finally forfeit the heavenly inheritance which, as the adopted child of God, and a member of Christ, you became entitled to at your Baptism." We leave it to any intelligent Christian man or woman to say which of these two opposite, and *utterly irreconcileable* modes of teaching, is the most in harmony with Holy Scripture, the Prayer Book, and common-sense—which is the most likely to make men, women, and children humble, watchful, and diligent to make their calling and election sure; or, to make them confident, careless, and slothful.
>
> That those who hold this "once-safe-always-safe" Doctrine of Calvin are fully aware that it will not bear the light, is sufficiently evident from the fact that they appear to be generally much more ashamed of honestly avowing it than of concealing, evading, and "reserving" it, whenever they have to deal publicly with it. This was very palpably and painfully the case on the part of Mr. Gorham and his supporters. Although the proportion of their nonconformity to their conformity, with the plain teaching of the Church of England on this subject, was as 99 to 100, the minute fraction of conformity was paraded in the front rank on all occasions. Just so it is with the case before us. Mr. Birch tells Lord Shaftesbury that "Mr. Hayward maintains (and, I think, correctly,) though not dogmatically, that "an ordinary, but not a necessary and invariable, connexion exists between Baptism and Regeneration—between the outward act, and the inward and spiritual grace." And Mr. Hayward himself appears even more orthodox, for he says to the Bishop of Ripon, in his letters—"I believe that Regeneration is *the grace* specially conferred by Baptism, and that there is a most intimate connection between them."
>
> . . . . "To all who are Baptized, I hold that *a grace* is imparted which is defectible, by which I mean a grace that may be lost." Who would charge such a man with unsoundness—much less with the heresy of Calvin? Only those who know well, from painful experience, the sad obliquity, evasion, and dishonesty of men holding one doctrine and yet anxious to obtain a position and privilege, on the understanding that they hold another doctrine which, we repeat, is utterly irreconcileable with it. To test and convict such men it is absolutely necessary to frame such questions as those which Mr. Dodgson proposed to Mr. Hayward, just as it was necessary to draw up the Athanasian Creed to test and reject the Arians, who, by their subtleties, evasions, and reservations, escaped through the meshes of the Creeds which had been drawn up for honest, simple, and plain-dealing Christians. Accordingly, we find Mr. Hayward brought to confess that he holds that the grace of which he has spoken, as imparted to all who are Baptized, and which is defectible—*a* grace that may be lost—"is NOT *the* grace of which Baptism is a sign, and seal, and instrument of conveyance." He says—"The grace of Regeneration I take to be a thorough change of heart." . . . . . "Whilst I cannot but believe in the doctrine of personal election, ... I am convinced that no man has any ground of assurance of his own election, except so long as he abounds in the fruits of the Spirit whose indwelling in the heart is an earnest of *final* Redemption." In other words, Regeneration is only through that indwelling of the Holy Spirit in the heart which secures the *final* redemption of a man—if a man be not eventually saved, he has never been Regenerated, and if he be once Regenerated he can never be lost. In fact, according to this view, Regeneration by Water and the Holy Ghost is not a condition of, and provision for, our probationary state here, but it entirely supersedes it, and puts an end to it; once Regenerated, our salvation is secure; Heaven is won; we need not that watchful discipline which was, nevertheless, necessary for even an Apostle—"lest when he had preached to others he himself should prove a cast-away."

EXTRACTS FROM BISHOP DE LANCEY'S REPORT.—Of the religious establishment in this country, it does not become me, on so slight an inspection, to speak beyond presenting the facts, as they are presented to us. We see before our eyes a majestic engine of good, in actual operation. Its influence is seen and felt everywhere. In all directions we note its cathedrals and churches—we meet its clergy—we see its schools and colleges and universities—we mark its societies and institutions of religion and charity, all betokening an awakened agency, mighty for moral good, and laboring for eternal ends, interwoven with every phase of life, and needing for its present guidance, and for any attempted modification of its workings, the richest combination of piety, wisdom, and talent, overruled by an eye looking only at the glory of God, in the perpetuity and expansion of the Church, and the enlightenment and salvation of the people, and calling upon us, while we thankfully rejoice in our own happy exemption from State union and control, to bless God for the immense good already achieved by the Church of England, and to pray for His continued protection, grace, and guidance in all her future counsels, enterprises, labors and exposures.

I ought not to terminate the record of my brief visit to Ireland without stating the result of my inquiries as to the signal movement towards the Church of England on the part of the Roman Catholics in the western and other parts of the Island. It is presented in the great fact stated to me, that within the last five years sixty thousand Roman Catholics, including those in Ireland and those who have emigrated, have dissolved their connection with the Roman Catholic Church, avowed their Protestantism, and joined, the most of them, the Church of England.

In the year 1843, a Professorship of the Irish Language was founded in Trinity College, Dublin, the funds for that purpose having been procured by the Irish Society, and this Chair was filled by Mr. Coneys until the period of his lamented death in December last. The Ventry Irish School was also adopted, in 1844, by the Irish Society for the instruction of Irish-speaking youths, with the view of preparing them for the Ministry; and in 1845, four Exhibitions were established in Trinity College, Dublin, as a further encouragement for students of the Irish language. Meanwhile the elementary system of teaching, *with the addition of Scripture Readers*, had extended *to eighteen counties*, and previously to the year 1846, SOME HUNDREDS OF THOUSANDS *of the native Irish had been taught to read the Scriptures in their own language.—Appendix.*

We close for the present with the following from the Sermon preached by the Bishop of Oxford at the Jubilee services held in Westminster Abbey on the 15th of June.

In North America, three centuries and a half ago, there had been a truly religious colonization, and now the earth—which is girdled by our colonies—is beginning to be gemmed by our colonial sees. They had cause to rejoice, not so much at the large increase in their funds, as that they had been able to add three new sees to colonial Episcopacy. The marks of unity were likewise increasing, and the stain of reproach, too often pointed against them by the finger of triumphant scorn, that they were the Church only of a single nation—false though it was—was now removed. His lordship here referred impressively to the fact of two Bishops of the Episcopal Church in America, and other chief pastors of the Church who had labored to spread the Gospel in Africa and China, being then present among them, and whose ministrations in so many lands, he said, took away the reproach levelled by their enemies, and recalled those early times of the Apostles when men were seen coming up to Jerusalem to declare all that God had done for them. In conclusion his lordship exhorted them to lay aside the pride of self-assumption and jealousies which had so often proved injurious to their progress, leading only to schism and corruption, and expressed a fervent hope that in the future operations and destiny of the Society, the latter end would be more glorious than the beginning.—*Appendix.*

SIR FRANCIS HEAD ON MAYNOOTH EDUCATION.—Now, in the cheap wholesale manufacture of Priests at Maynooth, there exist the following glaring errors:—Instead—like our young Protestant Clergy at Oxford and Cambridge—of enjoying the advantages of association with gentlemen and noblemen of *all* professions, their education is exclusively confined to themselves;—indeed, the stone wall that environs them is but an emblem of that which is artificially constructed round their intellects, their minds, and their hearts; and as their life is evidently divested of all refined intellectual enjoyments, none but the sons of small needy farmers and small shopkeepers are willing to embark in it, and thus it may be confidently asserted that among the whole of the Irish Priesthood there scarcely exists the son of a gentleman. Indeed, the Bishops of the various Dioceses are practically aware that young men chosen from the very lowest ranks of society are more subservient to them than had they been selected from a higher caste; and it is on this account that in Ireland the Irish Priest is rarely to be found in the society of a gentleman.

In the class-books at Maynooth—for instance, in Dens' Theology—Ultramontane principles are irrevocably implanted in their heads; their discipline breaks down their minds; abject subjection to their superiors crushes their spirits; in fact, not only is the system altogether one of utter slavery, but I regret to say, it ends, as I have shown, in the slave becoming a tyrant.—*Fortnight in Ireland.*

THE EMPEROR OF AUSTRIA.—A letter from Vienna gives the following account of the Emperor of Austria: "The Emperor, although the youngest sovereign in Europe, is one of the most remarkable for cool judgment and application to business. He rises every morning at six o'clock, even in Winter; and is never in bed more than four or five hours. As soon as he leaves his bed-room he goes into his Cabinet, where he gives audience to civil and military functionaries, and enters into the most minute details of the reports they make to him. His manner is dignified and cold, and his face is rarely illumined with a smile; but there is never anything harsh in his language, even when expressing himself with the greatest decision; and his decisions are always remarkable for the strong principle of justice on which they are founded. As soon as he has breakfasted, and this occupies only a few minutes, the Emperor has conference with his Ministers, whom he frequently astonishes with the knowledge he displays of every branch of their departments, and for which he is indebted to the information he has received from subordinates. He listens calmly, on great matters of state, to all they have to advise; but if he has made up his mind on any point, from previous and mature deliberation, no argument can induce him to change it. Like the Emperor of Russia, he is in the habit of visiting suddenly the barracks and the public schools, where he inspects everything, tastes the food, to be certain that it is of good quality, and interrogates the soldiers and pupils, to ascertain if there are any just causes of complaint. In the evening, after the public official duties of the day, he withdraws to his Cabinet, where he reads his correspondence, makes notes of the business to be expedited on the morrow, and, as is already stated, retires to rest at a late hour."

THE CHURCHMAN.

NEW YORK, FEB. 12, 1853.

☞ All letters on business must be addressed, in future, to JOHN HECKER, *Proprietor of the Churchman.* All communications and articles concerning the paper, to Rev. H. N. HUDSON, *Editor of the Churchman.*

⁂ No Communication may rely on being attended to, unless authenticated by the name and address of the writer.

SHERWOOD'S STORIES ON THE CATECHISM.

MR. HOOKER of Philadelphia has lately put forth a new edition of Mrs. Sherwood's stories explanatory of the Catechism. The edition expressly purports to have been "revised by the Rt. Rev. James Kemp, D.D." Mrs. Sherwood, so far as we know, is not, and never was, regarded as any authority in matters of Church doctrine; but she had considerable skill at interweaving such matters with such stories and dramatic incidents as are apt to take the fancy and enlist the feelings of the young. Unfortunately, however, her religious training and formation were too much after the pattern of those whom the Church has rather tolerated than approved; and who in turn have remained in the Church rather from the lack of anything which in their judgment was better, than from any cordial attachment; at the same time either finding fault with some of her teachings, and hoping to reform them, or else endeavoring to force upon them such a construction as their minds could comply with. In all this we are far from meaning to blame them, or to impeach in any wise their integrity. Many of them have been excellent and useful men, more useful in the Church, no doubt, than they could have been anywhere else; and perhaps they have sometimes been deserving of special honor, for having sacrificed somewhat of their honest judgment with a view to that greater usefulness.

Such being the case with Mrs. Sherwood, it was but natural and in course that she should in some points, though doubtless without intending or knowing it, write in such a way as rather to neutralize or nullify the teachings of the Church, than to illustrate and enforce them. None can be much conversant with her books without perceiving that they relish strongly of that unhealthy, though honest, religion which leads people to dwell overmuch on their feelings and convictions and states of mind, and which, because too fond of holding a looking-glass before itself, has been rightly termed *pietism*. Tendencies or predispositions towards this system are commonly indicated by the use of such phrases as "getting religion," "obtaining a hope," and "experiencing a change of heart"; and by an aptness to sympathize with what are known as revivals, religious excitements, and periodical turns of zeal and devotion. Such culture is doubly hurtful to the young, because the innocent little creatures never suspect these first motions of moral vanity of being other than sure grounds of religious hope; so that a sort of self-contemplative and sentimental piety becomes ingrained; and it is scarce possible to bring them to a self-forgetting exercise of religious affection. This habit of sentimental self-anatomy in religion is very well illustrated in the Hymn beginning—

"Lord, my God, I long to know,
Oft it causes anxious thought,
Do I love Thee, Lord, or no?
Am I Thine, or am I not?"—

a Hymn which is probably as far from expressing sound piety, as it certainly is from being good or even tolerable poetry.

We have wandered somewhat from our immediate subject, but in such a way, we trust, as to come back upon it with augmented force. It was thought highly desirable, if it were practicable, to have Mrs. Sherwood's narratives purged of these doctrinal obliquities (if this be not too strong a term), and rendered truly illustrative, not corrective or preventive, of the Church's teachings. This was aimed to be done by Bishop Kemp; and his name and the assurance of his revisal are a sufficient pledge that the book has nothing to paralyze or defeat any of those teachings which it proposes to explain. The present edition merely professes to have been revised by the editor, and omits the note of a former edition, wherein was set forth in *what respects* the work had been revised. Perhaps we should prefer, on the whole, that this note had been retained; not indeed that it makes any real difference either way, but that there might be no color or pretext for charging the edition with any fraudulent, or sinister, or questionable purpose. It was scarce to be doubted that there were some who would eagerly snatch at the slightest shadow of an opportunity for bringing such a charge.

Accordingly a great outcry has been raised against the book. Several Church papers have come down upon it with a degree of severity that would have been hardly justifiable, had Mrs. Sherwood been a standard authority in points of doctrine; as though it were a high literary and theological misdemeanor to make the language of a story run smooth with the teachings it professes to illustrate. It is not pretended, we believe, that any additions have been made, but only that in a few passages a different turn has been given to the meaning by some slight omissions. Now, what may have been Mrs. Sherwood's doctrinal views, is not, we take it, of the slightest consequence: we are not aware that any regard her opinion as having any weight in such questions: but it is of great consequence that the children of the Church be not by her ministers or publications trained away from her fold.

That the editor was as far as possible from making the stories inculcate any extreme views, might easily be shown from various passages in the book as now printed. One such is all we need, or can stay, to produce:

> We know that every person's heart must be changed, before they can enter the kingdom of God. But when this change begins to take place, cannot always be discerned, either by the person himself or by those about him. We can only know where the Spirit of God has begun its glorious work of cleansing the heart by the fruits which it produces. But, as I before said, the work may be begun some time before these fruits appear in perfection.

That the papers in question do nowise object to such changes as are here alleged, irrespective of the matter changed, may be fairly inferred from their kindly silence in view of similar changes, provided these be made by those who dislike the Church. For it is notorious that Sectarian editors have taken many books written by and about Churchmen, and, without any note of revisal, have so changed them as that no reader would suspect either the authors or the subjects of them ever to have heard of the Church at all. Sometimes this is done by erasing *Prayer-book* and inserting *Hymn-book*; sometimes, wherever *Rector*, or *Vicar*, or any such Church title occurs, they just wipe it out and substitute *Minister*. Now, if these papers think such changes wrong in themselves, why are they so kind towards those made to the prejudice of what is or ought to be their own cause? The *Calendar*, speaking on this subject, hits the eye of the matter thus:

> What would Leslie have said if he could have seen his work, a "Short and Easy Method with the Deists," in the form in which it is circulated by the American Tract Society and other agencies. How amazed would he have been to find himself discoursing concerning the ministry, the sacraments, &c., in the euphonious dialect of Puritanism; and that his arguments for the truth of the Christian Religion, drawn from a succession of the priesthood, sacraments and public festivals, had either been so reconstructed as to lose their force, or had disappeared entirely, *without a word of explanation!*
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> Similar liberties have been taken with that popular tract, the Dairyman's Daughter, written by Legh Richmond, a clergyman of the Church of England. Passages and expressions favoring the doctrines and usages of our Church, have been unceremoniously cut out, and not a word said to inform the reader of the liberty that has been taken.
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> Buchanan's "Christian Researches," and other works which we might mention have received similar treatment in quarters from which much of this noise about the alterations in Mrs. Sherwood's work comes. But we need not add anything to the above facts, to show that it must be something besides a jealousy for the rights of authors, which prompts much of this indignation against Bishop Kemp.

THE CHURCH JOURNAL.

Such is the title of a new weekly Church Paper, the first number of which was issued last Saturday, the 5th inst. It is done up in quarto form, the paper and printing remarkably good, and the whole appearance decidedly handsome. No editor's name is given; but the paper professes to be "edited by Clergymen of the City of New York," and is published by Pudney & Russell at No. 80 Broadway, and at Stanford & Swords.

Though edited anonymously, we feel warranted in assuring those of our readers who may need or wish such assurance, that the paper is in the hands of "good men and true"; that they are fully competent to do the thing right, and that their disposition is not a whit behind their ability. The first number gives promise of sound churchmanship and vigorous thinking, united with a temperate and conciliatory spirit, and pervaded by such a genial and hearty good-nature as is apt to steal the reader's affection, and lead him on to truth by the drawings of pleasurable thought.

For our part, we cheerfully hail and welcome to the field this new auxiliary of the good old cause. We are nowise ignorant or unmindful that it may run somewhat in competition with us; but there is surely room enough for us all, provided we do not deal so much in squabbling and irritation as to weary or disgust the judicious and well-disposed. Nor do we care to conceal our honest belief that the having such an able and honorable competitor, as this promises to be, may be of wholesome service to us, in furnishing additional motives to do our best; for it can be no impeachment of any man's truth, to say that his duty is less likely to suffer when bound upon him by the auxiliary ties of interest; not to mention that manly and becoming pride which in a good cause does not willingly permit itself to be outdone. We doubt not, therefore, that even such of our readers as may not take the *Church Journal* will derive some benefit from it, by reason of the further motives it will bring to bear upon us to spare no pains that our work may be done well. And surely we cannot be otherwise than glad to have such additional inducements for doing that which in any case ought to be done.

It would not be quite handsome in us to leave the subject, without giving the reader some taste of the manner in which the *Journal* defines its position. The sterling sense and spirited expression of the opening need no pointing out, but to let the thing speak for itself:

> When a stranger makes his appearance among good company, he ensures himself a civil reception, as well as an opportunity for gaining confidence and making friends, by letting it be known, as soon as possible, who he is, and why he is there. We hope, in this first number of our Journal, to place ourselves in this position towards the public: that portion of it, at least, to which we look for a circulation. It would not help a man in society, nor will it help us, to begin with assurances of behaving, on all occasions, like a Christian and a gentleman. Let his behavior speak for itself, as time goes on.

We have room to add but the two closing paragraphs. Here they are:

> In striving for the faith, to have our contention, "if it be possible, as much as lieth in us," for principles rather than against persons, is one token of a spiritual mind. Two men hardly meet together, now-a-days, without wishing there were more of this spirit on the earth. We wish and trust to labor for it, too; but lest so good a feeling should degenerate into an amiable weakness, let us avoid, if—in reliance upon Divine grace—we can, that want of nerve which, when a man is treading in the straightforward path of professed principles, permits him to step out of it suddenly, and shrink into a corner while some popular clamour, or worse opponent, rushes by, before whom his duty was to stand up manfully. Religion and policy alike require us to be fairly and freely considerate of other men's feelings, opinions, and rights to be respected in their honest maintenance of their own views. And if a man talks honestly, it is best to take him at his word. Should it be mere talk, nothing will embarrass him sooner. We are persuaded that no cause on earth would gain so much by an unreserved and unsuspicious policy, as that of sound Church principle, by which we mean the cause of the pure Gospel itself. None would so well allow its maintainers to have as few plans among themselves as may be; to draw no lines of personal separations; to come before the world as the independent advocates of certain broad facts and principles, rather than as men of a side; so inwardly and serenely assured of the testimony of "Holy Scripture and Ancient Authors," of the witness of the Holy Spirit, of the approbation of the Great Head of the Church, as never to be angered by honest opposition; never to feel uncomfortable in the presence of those whose zeal and confidence are strong for other views of religion; and free to mix in every society where courtesy is the rule of manners, and kindly human feeling—which the Church has never anathematized—the charm of intercourse.
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> Full of purposes and feelings in genuine harmony with such views, we have established our Paper. Free from the entanglements of the past, and from any other engagements than Ordination vows and Canons impose, we are satisfied that we can reach some quarters not yet visited by our fellow-laborers. At all events, the field is before us, to do what we can for Christ and His Church. Only so far as we have formed a right estimate in these respects, do we desire to succeed, or look for the co-operation of others.

A PAMPHLET! A PAMPHLET!

Some person, who signs himself *Veritas*, has lately blossomed out and gone to seed in the form of a pamphlet, entitled "Remarks upon Bishop McCoskry's Sermon preached at the Jubilee, and certain other matters connected with the so-called Representation from the American Church to that of England." The aforesaid pamphlet is a very angry and a somewhat asinine performance: at all events, we cannot but presume that it would have been pre-eminently stupid, had it not made special efforts to be furious. The author apparently knew of no way to keep himself from dozing but by stirring up whatsoever scorpions or hornets there were in his breast, and making them sting his faculties into animation. The author indeed seems to be a man of considerable talents, but, unfortunately, in this case his powers are irretrievably swamped in a superabundance of spite; his wit is fairly drowned in gratuitous floods of bile. "Ecclesiastical tacticians," "theological demagogues," and "miserable factions," are some of the gentle epithets he bestows upon those who happen to differ from him in opinion; and as for Bishop McCoskry's Sermon, he has "no language to express *his* conception of its enormity." To bring railing accusations against the Bishops of the Church, both American and English, seems to have been a main part of this writer's vocation: in a note he gives the Bishop of Oxford, in Greek letters, the dignified *soubriquet* of "*Slippery Sam.*"

Such being the case, there may well be a good deal of curiosity, to what class or descriptions of persons the author may belong. On this point we can offer nothing better than conjecture. Arguing from the face of the thing itself, the most probable conclusion would be that the writer is a Romanist in disguise, who, at once hating and fearing the Reformed Catholic Church, and doing both the more for those tokens of a substantial unity among all her parts, which came out so strongly in the events of the late Jubilee, has thus assumed a false character, in order to make the several parts of the Church appear as standing on the same footing towards each other, as the neighboring sects. This, we know, is an old trick of Rome: the Jesuit

"Craftily incites
The overweening, personates the mad,
To heap disgust upon the worthier cause."

And, what seems very remarkable, the last number of the *Freeman's Journal* has a correspondent who signs himself *Veritas*. Whether the two be the same person, or whether one of them have stolen the other's signature, of course we cannot affirm; or if neither of these be the case, then the coincidence may be regarded as somewhat significant.

Perhaps the greatest objection to the supposal of a Romanist in disguise, is the writer's very great intemperance of speech, and his heedless ostentation of malice; his fury running so wild and barking so loud as must needs defeat its own aim. A Romanist, it may well be thought, would use more cunning, and conceal his purpose more artfully under a show of candor and fairness, thus along with the venom of the serpent carrying some of the serpent's wisdom, and so kissing where he meant to kill. And the principle of the maxim—

"We may outrun
By violent swiftness that which we run at,
And lose by over-running"—

is so wrought into the discipline of Popery, that it seems scarce credible any Papist should so far forget it as has evidently been done by the writer of the pamphlet in question.

If the above-mentioned conclusion be inadmissible, as we fear it is, the only practicable alternative remaining is, that the author represents, either by formal delegation or by spontaneous self-election, the *Church Termagant*. His fitness for that office is singularly perfect; and it seems not much unlikely that the exquisite termagancy of this performance may have grown from the very nature of the author's faith. This, or something such as this, would best account for that strange fanaticism of rage, which apparently cares not whether it hit or miss its aim, so it may ease itself by a full and free discharge. We venture to suggest whether it might not be well for the many virtual members of the Church Termagant to withdraw from the Church Militant, and formally dispose themselves into a separate organization, where they can have tutors and confer degrees in the noble art of scolding. To be sure, no such help would be needed to perfect this author in that art; he has a natural genius for it; but it might serve to educate others up to the measure of his perfection, and thus give us a learned class of the same sort.

In conclusion, we will refer our author to the maxim so forcibly enunciated by Bishop Taylor: "They that speak the truest make the least stir, and when they are at peace in the truth of the thing, they are pleased it is well, and so they leave it to prevail by its native strength."

Ecclesiastical Intelligence.

CHURCH SCHOOL IN BROOKLYN.—The Church people of Brooklyn are carrying through their laudable enterprise with most exemplary despatch. An adjourned meeting was held in the Chapel of the Holy Trinity on the evening of Tuesday, Feb. 1, R. W. Aborn, Esq., taking the chair, and Mr. A. G. Stevens being Secretary. The meeting was better attended than the one a week before, and its proceedings were marked by at least equal unanimity and spirit. The Committee, appointed at the former meeting to draw up articles of organization, made their Report, which after considerable discussion, and some few amendments, was adopted. The following abstract of the Report is made from the account given in the New York *Daily Times*. That the corporate name of the institution shall be "The Brooklyn Protestant Episcopal Seminary for Girls:" That the object of the Society is to establish and carry on in Brooklyn an institution for the education of girls: That the business of the Society shall be managed by twenty-one Trustees, who shall have all the power ordinarily conferred on similar corporations: That the capital stock shall be $50,000, every holder of a share to be entitled to one vote: That the Trustees shall be both stockholders, residing in Brooklyn, and members of the Church; a deduction of five per cent. to be made from the tuition bills of the daughters and wards of stockholders; and the Principal to be always a communicant of the Church, in good standing: That the Bishop of the Diocese shall be a visitor of the Institution, but without any secular visitorial powers: That every daily session of the School shall begin with readings from Scripture and selections from the Liturgy, or such other prayers as may be prepared by the Bishop or other competent authority: That the Clergy of the Church with any charge in Brooklyn shall be Honorary Trustees: That the Trustees shall take order that the Institution be truly a Seminary of Christian Education, with a course of study as full and varied and high-toned as can be had anywhere in the land, and shall see that the instruction be thorough and practical: And that provision may be made for founding scholarships in such mode and on such terms as the Trustees may deem expedient.

As the thing now looks, these enterprising Church-folk of Brooklyn have set an example that cannot be too often or too closely followed. We shall wait with solicitude to hear that the stock has all been taken, and the work begun.

Jan. 25th, in the evening, the Provisional Bishop preached in Christ church, Poughkeepsie, confirmed six, and addressed them.

The whole number of confirmations by Bishop Wainwright since his consecration, is 378.

The Church Choral Society celebrated its fourth public Choral Service on the morning of Wednesday, the 26th of January, in Trinity church, New York. The opening part of the Service was intoned by the Rev. Mr. Shackelford; the Creed, and to the end of the Prayer for the President, by the Rev. Mr. Elmendorf. The Litany was sung by the Rev. Messrs. Shackelford and Hopkins. The *Te Deum* and *Jubilate* were from Rogers in D. The *Nunc dimittis*, from the same Service, was sung, after the Litany, as an Anthem. The Rev. Mr. Shackelford closed with a Collect and the Benediction.

No public notice of this Service had been given, yet the congregation was quite large. There was more of life, ease and confidence in this celebration, than in any of the three previous.—*Church Journal.*

The Rev Eleazer Williams, so much talked about of late as the reputed son of the ill-fated Louis the Sixteenth of France, preached at Grace church, Brooklyn, last Sunday. Mr. Williams, having translated The Book of Common Prayer into the Mohawk language, is in quest of means for publishing it, and also for the general service of the mission at St. Regis. The Rev. Dr. Vinton, rector of the parish, is said to have stated, on the fore-named occasion, that Mr. Williams had nothing to do with the notice lately made of him in Putnam's Monthly, further than to answer the questions put to him.

Western New York.—From the Journal, lately published, of the Fifteenth Annual Convention of Western New York, which was held at Syracuse in August, it appears that the Diocese is enjoying such a measure of prosperity as might be expected to wait on the footsteps of its most amiable and judicious Bishop. The Journal reports 124 Clergymen canonically resident in the Diocese, 142 Parishes organized and in union with the Convention, 8 Deacons and 6 Priests ordained within the past year, 12 Candidates for Orders, 3 churches consecrated, and 6 in progress of erection; number of families reported, 5,402; of individuals, 16,807; of baptisms, 1,219; of confirmations, 424; of present communicants, 6,929; of teachers in Sunday Schools, 693, scholars 4,439: 34 Parishes not having reported. Collections, for the relief of disabled Clergymen, $2,403 19; for various missionary and educational purposes, $8,639 07: present fund for the support of the Episcopate, $38,600, permanently invested, besides $5,210, in cash, notes, and verbal pledges, added during the past year.

In his Address, the Bishop says that on the 9th of December "the Trustees of Geneva College met and unanimously accepted the noble and liberal offer of Trinity church to grant the College an annuity of $3,000 in perpetuity, on condition of making the College a Free College, with no charges for tuition or room-rent, and changing its name, with the sanction of the Legislature, to that of 'Hobart Free College at Geneva': thus riveting upon Trinity church the honor of establishing the first Free Christian Protestant College in these United States." In his Report of the mission to the Jubilee, which forms a part of the Journal, the Bishop also informs us, that on the 1st of September, while he was in England, he received intelligence from the Rev. Dr. Shelton, of Buffalo, of a bequest by Judge Samuel De Veaux, of Niagara Falls, of $150,000, to establish an Institution for orphan and destitute children, under the control of the Church.

Montreal Church Society.—The Annual General Meeting of the Church Society for the Diocese of Montreal, took place on the 17th inst., in the National School House. The Bishop occupied the chair, and stated that the year just closed had been one of success and blessing to the Society. A plan had been framed and matured for insuring the lives of the clergy, by which contributions to the Widows' and Orphans' Fund would receive a more judicious application than heretofore. The Act providing for the temporalities of the Church had also received the Royal Assent. After the reading of the report by the Secretary, addresses were delivered by Dr. Holmes, Mr. D. S. Ramsay, Major Cambell, Judge McCord, Revs. A. Cambell, Bond, Bancroft Scott, Dr. Leech, and the Bishop. A spirit of great unanimity seemed to prevail. The wish Dr. Holmes had expressed, that Laymen be permitted greater influence in the management of Church affairs and in the election of clergymen, elicited the following declaration from the Bishop: "He (Dr. H.) had also desired it to be understood that the Clergy did not constitute the Church. He believed he spoke the opinion of all the Clergy around him when he stated that they heartily concurred, as he did himself, in that desire. (Applause from the Clergy.) He had sought to impress it upon the Laity upon all occasions when an opportunity had been offered him. It had tended, he believed, to produce no little apathy among the Laity, that they did not remember that all persons baptized into the Church were members of it, and formed part of it, as well as its Bishops or Clergy; and no persons would more heartily rejoice to see the feeling diffused abroad that they were all one body, than the Clergy themselves." (Applause.) It was elicited also, that hitherto Colonial Bishops had been restrained from settling in their dioceses clergymen ordained in the United States. This exclusive measure it was understood will soon be recalled, and closer bonds of friendship and intercourse established with the American Episcopal Church, to which, from the similarity of circumstances, the Church in Canada has to look for imitation, more than the English Establishment.—*Canadian Churchman.*

Caution.—The Rev. Robert J. Walker, rector of the church of the Messiah, Brooklyn, gives the following warning in the *Protestant Churchman:*

> A young man, accompanied by a female whom he calls his wife, and representing himself as the son of an English clergyman, has been levying contributions off the charitable in Brooklyn and elsewhere. It has been discovered that he is a gross imposter and an arrant knave. Clergymen and others are hereby cautioned to be on their guard in reference to him. As it is probable he will visit the principal cities of the United States in pursuit of his vocation, it is desirable that all the Church papers should insert this warning.

Home Items.

Congress, after travelling a long while in speech-making, at length promises to bring forth something in the shape of action; the proceedings growing in interest, now that the session is drawing to a close. The discussion of the Monroe Doctrine, led off by Mr. Cass, is still going on in the Senate, the speech of Mr. Clemens being the last reported at the time of our writing. So far as speech-making is concerned, it has hitherto proved the great subject of the session, and the discussion, even though it should come to nothing, must be acknowledged to be a very respectable coming.——The Bill for establishing a Mint in the city of New York has been brought to a vote in the House, and lost by a majority of one. ——Perhaps the most note-worthy passage of late occurrence is the Bill for the construction of a railroad to the Pacific; which Bill was reported in the Senate by Mr. Rusk from the Select Committee to whom that subject had been referred. Mr. Rusk is reputed one of the clearest-headed, most reliable, and most practical members of that august body; while the fact that his lips are never blossoming out in empty invocations to patriotism is the best of pledges that the principle itself really lives in him, and regulates the beatings of his heart. The main features of the Bill may be briefly stated thus: That the President shall cause a railroad and telegraphic line to be built as soon as practicable, uniting the Valley of the Mississippi and the Pacific Ocean; shall designate the termini of the road, select the *general* route, and decide upon the mountain passes where it shall run: That the Government shall give, in aid of the work, alternate sections of the public lands, for six miles on each side the road through the States, and for 12 through the Territories; and $20,000,000 in five cent. United States Bonds; which is in amount 3840 acres per mile in the States, and 7680 per mile in the Territories; and $9000 per mile in money: That in return for these gratuities the builders of the road and line shall do all the Government transportation of mails, troops, agents, munitions, despatches, &c., free of charge: And that, after the selecting of the route, the President shall grant contracts for building to the lowest bidders, who are to be formed into a corporate company and to own the road.——Another measure of considerable importance was brought forward by Mr. Davis in the Senate last Saturday. This was a Bill to regulate the rights of fishing and disposing of the proceeds thereof, in and between the United States and the British North American Provinces. The leading point runs thus: Whenever the President shall be satisfied that the American fishermen are admitted to the privilege of British residents in the Provinces, with all the rights of curing and preparing for market the proceeds of their fishing, both on water and land; he shall then issue a proclamation granting the like privilege to British fishermen in the waters of the United States, and the right of entering our ports, on paying the same duties required by law of American fishing vessels. ——We must not omit to mention, that the Bill for reorganizing the Navy passed the Senate on Saturday the 5th; also, on Friday the 4th, that for extending the time of warehousing foreign goods. Goods intended for consumption are now allowed one year, other goods three years.

The General Court of Massachusetts have elected Mr. Everett, now Secretary of State, to succeed the Hon. John Davis in the national Senate. The vote in the State Senate was 28 to 7; Judge Caleb Cushing being the other candidate. With such men as Everett, Clayton, and Phelps in the Senate, we need not fear that the glory of that great body will altogether pass away.

Foreign Intelligence.

By the arrival of the steamships *Canada* and *Atlantic*, both of which reached this port on Monday the 5th inst., we have received our English papers up to Jan. 24th. English politics furnish nothing at present more interesting than the final return of Mr. Gladstone to Parliament for the University of Oxford. The poll was kept open 14 days, at the close of which Mr. Gladstone had a majority of 124 over Mr. Perceval, and his election was declared accordingly. In Ireland, Mr. Sadlier, the ministerial candidate for Carlow, has been beaten by a majority of 7. His competitor was Mr. John Alexander, a man built too high in old Tory doctrine to relish the progressive conservatism of the new Ministry.

The papers announce the death of the Earl of Oxford, and of Earl Beauchamp; the latter an aged Peer, and without issue. Also, Dr. Perira, a name dear to science, his Materia Medica and Therapeutics having taken rank among the medical classics. He died at London, Jan. 20, aged 49. Also, of Mr. Lockhart, whose life was especially precious to lovers of letters and liberal art; he being the last surviving grandson of the great Sir Walter Scott.

A second entertainment was given to the new American Minister, at Birmingham, on Friday Jan. 21; the Chair being occupied by Mr. Muntz, M. P., and covers being laid for upwards of 100 persons. Lord Calthorpe also was present, and several other members of Parliament. Of course divers and sundry healths were proposed, and speeches made, all of which were doubtless so interesting to the parties themselves, as not to need that others should take much interest in them.

France.—Up to the latest dates, the projected marriage of the Emperor was ringing so loud throughout this land of upstart republics, and empires, and levities, as to drown all other noises. Everybody, no doubt, has heard by this time that Louis Napoleon has fallen desperately in love with a half-Spanish, half-Irish, half-English lady, known as Madamoiselle de Montijo, who, it appears, is the daughter of a Spanish grandee, and in her own right Countess of Teba. Her mother, it is said, was of Irish origin, being the daughter of a Mr. Kirkpatric, who was for several years British Consul at Malaga. Her father, the Count de Montijo, was a colonel of artillery in the Spanish service, and fought on the French side in the Peninsular war, and in the campaign of 1814. When married to Miss Kirkpatric, he was a younger son: afterwards, the elder members of his family having died off, he succeeded to their titles and estates, and sat several years in the Senate. As for the young lady herself, she is reported to be about 25; exceedingly beautiful; Irish as to her complexion, which is fair, and her hair, which is auburn; Spanish as to her eyes, which are black; graceful in her figure, and not above the middle height; her manners lively and agreeable; her smile particularly fascinating.

The Emperor's first announcement of the match is said to have caused an indescribable sensation in every quarter and among all classes. The Ministers were so alarmed, that all but one of them sent in their resignations, which, however, were not accepted. Arguments, remonstrances, and entreaties were used upon his Majesty in vain: he overruled them all by saying that his mind was made up; that he knew the *salons* of Paris were against him, but that the people, when they saw the young and beautiful Empress, on whom rested the hopes of the Napoleonic dynasty, would applaud both him and her. Among the first effects of the news was a veritable panic at the Bourse, the funds falling something more than two francs. All sorts of persons were disapproving of the match; several Senators were expressing their regret that the Senate had not been consulted, and intimating that their consent should never be had; at the Princess Mathilde's weekly reception there was a perfect chorus of opposition. The Ministers tried to make something out of the panic at the Bourse; but the Emperor was immoveable, would hear of neither change nor delay. He had already given order to have the Palace of the Elysee prepared for the reception of the Empress-elect; and on the 17th of Jan. there was a dinner at the Tuileries, at which she was seated in the place of honor, as head of the house, and in front of the Emperor.

On Saturday the 22d, the bureaux of the Senate, and Legislative Corps, and the members of the Council of State, having been previously summoned, met at the Tuilleries to receive the Emperor's announcement of his marriage. This manifesto is original indeed. He began by saying that the union he had contracted was not according to the traditions of ancient policy, and *therein lay its advantage*. That every prudent government should try to gain a place along with the old monarchies, but this would be more surely attained by straightforwardness and good faith, than by royal alliances, which create feelings of false security, and often substitute family interests for national. That for the last 70 years foreign princesses had ascended the throne only to see their offspring dispersed and proscribed by war or revolution. He goes on as follows:

> When in the face of old Europe a man is raised by the force of a new principle to a level with the long-established dynasties, it is not by endeavoring to introduce himself at any price into the family of Kings, that he can get himself accepted; it is infinitely rather by always bearing in mind his origin, by preserving his peculiar character, and by frankly taking up before Europe the position of one who has arrived at fortune by the free suffrage of a great people.
>
> Thus, obliged to depart from the precedents hitherto followed, my marriage was no longer anything but a private affair: the only thing that remained was the choice of the person. She who has become the object of my preference is of high birth. French by heart, by education, and by the remembrance of the blood which her father shed for the cause of the Empire, She has, as a Spaniard, the advantage of not having in France any family to whom she would wish to give honors and dignities. Gifted with every mental quality, she will be the ornament of the throne, as in the day of danger she would become one of its most courageous supports. A pious Catholic, she will address to heaven the same prayers as myself for the happiness of France: gracious and good, she will exhibit, I firmly hope, in the same position, the virtues of the Empress Josephine.
>
> I come, therefore, gentlemen, to say to France, I have preferred a woman whom I love and respect to one unknown, and whose alliance would have had advantages mingled with sacrifices. Without testifying disdain for any one, I yield to my inclination, but not without having first consulted my reason and my convictions. In short, in placing independence, qualities of heart, and family happiness above dynastic prejudices and calculations of ambition, I shall not be the less strong, since I shall be more at liberty.
>
> Soon, in proceeding to Notre Dame, I shall present the Empress to the people and to the army. The confidence which they have in me assures me of their kind feeling towards her whom I have chosen; and you, gentlemen, in learning to know her, will be convinced that again on this occasion I have been inspired by Providence.

It was understood that the civil marriage was to be performed at the Elysee on Saturday the 29th; the religious ceremony on Sunday the 30th, at Notre Dame, where great preparations were being made for the occasion. A contract of marriage is also announced between Napoleon Bonaparte and the young Princess of Wagram. It is said, that when Napoleon's choice was made known to the Emperor, the latter highly approved of it, and expressed a wish that the two marriages should take place the same day. Whether this would be the case was uncertain; but there was no doubt that Napoleon's marriage would at least follow very close upon the Emperor's.

Spain.—Considerable stir had been caused at Madrid by a royal order, launched by Senon Benavides, against the United Electoral Committee, which the ruling powers, having failed to put it down by other means, were resolved to crush by force. This was on the 17th of Jan. What would be the result of the measure, was still to be seen. It was thought the step might intimidate some, but that the union between the two parties of the Opposition would rather be strengthened thereby. On the morning of the 18th, all the first editions of the Opposition journals were seized. The Government, it seems, had taken offence at their forwardness in urging on the election of the candiates of the two Liberal parties; which parties are acting together against the late reforms, or rather the late repeal of preceding reforms.

Italy. Letters from Tuscany of Jan. 10th contradict the Francisco Madiai's death. We are told that on the 8th the Madiais were still in bonds, though assurance had been given a week before, that they would soon be at liberty; for the Ministers were anxious to get rid of them. But the Grand Duke, it seems, would not yet allow this, though he declared himself ready to grant a commutation of their sentence, without saying when. It is stated that the prisoners were suffering severe treatment, which was rapidly shortening their lives, while the sovereign will, upon which hung their fate, was under the direction of the bitterest enemies of religious freedom.

A Genoa paper states from Rome that the Pontifical Government has sent a list of names to all the police offices of the State, with orders to arrest the persons therein mentioned, whenever they shall set foot on the Pontifical territory.

The Pope, it is said, has determined, against the whole sacred College, to visit France, and do the Emperor's pleasure in the article of consecration. The latest accounts from Rome bring a rumor of the Pope's having had a rather severe apoplectic attack. Whether this were true or not, there was little doubt of his being indisposed, though nothing was known as to the precise nature of his illness.

Austria. From the doings of the Austrian Government, it appears that Hungary is in or near something like an insurrectionary state. By a proclamation issued at Pesth, Jan. 13, Buda-Pesth, Old Buda, and its territory were put under martial law, rapine and murder being there in the ascendant. Every such criminal taken within the military jurisdiction is to be hanged forthwith. Whoever is there found carrying arms without a special license, is to be shot. And if any one be found having arms in his possession, though not carrying them, he is *liable* to the same penalty.

Turkey. At Constantinople on the 5th of Jan. the great topic of the day was the rebellion of the Montenegrins, who, it is said, have risen to a man, are provided with artillery, and have Austrian officers teaching them the tactics of regular warfare. The Government were making the most strenuous efforts to crush the insurgents at once; an Austrian renegade and distinguished general being in command of the force raised against them. A despatch from Athens, dated Jan. 7, says the Montenegrins had advanced to Scodra; that the enthusiasm of the surrounding provinces was immense; and that at Constantinople, 3000 Croats, having been refused permission to return to Montenegro, set off together, sword in hand, and passed through Thrace, Macedonia, and Epirus, pillaging and devastating as they went. It is said that Lord Malmesbury's declaration in the House of Lords, that Montenegro was independent, caused the greatest irritation at the Porte. Whatsoever Turkey may lose by the rebellion, Austria and Russia will be pretty sure to gain.

South America. Late arrivals bring intelligence of wars and revolutionary doings in Buenos Ayres. On the 23d of Dec. everything in the Upper Provinces was said to be in confusion; Urquiza having crossed the Parana with his artillery into Santa Fe, and deposed the Governor of that Province, and established General Galan in his place. Meanwhile the Government were collecting a large force on the frontier of St. Nicholas, under General Par; and sent off 2,000 men to stir up something against Urquiza. Urquiza had also issued a proclamation to the people of Buenos Ayres, calling on them not to hear those who urge them to make war upon their sister provinces about to establish a beneficent Republic.

Late advices from the Isthmus inform us of the arrival there of the national vessel *Hermosa Carmen* from Guayaquil, with a cargo of 32 Jesuits who had been expelled from Eucador by the Government. It is said that they were consigned to the Governor of Panama, with a request that he would put them through the Isthmus and out of the country with all commendable care and speed.

Mexico. By the arrival of the steamship *Yacht* at New Orleans, and from thence by telegraph, we have important news from the Rio Grande. On the 28th ult., the citizens of Matamoras rose, and a battle ensued, which resulted in the complete success of the insurgents. Four days later, Gen. Avalos gave up the command of the troops to Col. Basave, who will retain it till the arrival of Col. Cruz from Camargo. The whole State of Tamaulipas has now declared for the revolution. Advices from the City of Mexico, of the 15th ult., inform us that the new President, Cevalos, had been invested with extraordinary powers by the Congress, and had forthwith released a large number of persons imprisoned by Arista for political offences.

Malta.—Objection is made in the Island of Malta to describing the Romish Church, in the new criminal code, as "*Dominant*" there. The Romish Archbishop of Malta threatens the governor and commander-in-chief of that island, that he will lay his remonstrances before the throne, if the word "Dominant" is omitted. Sir John Pakington, before leaving office, gave him no reason to expect that his demands would be granted by government.

Lectures on California.—It will be seen by an advertisement in another column that the Rev. Mr. Fitch proposes to give a course of lectures on California. Having been for three years engaged as general missionary in that State, and having in the performance of his duties traversed the entire region, Mr. Fitch has become familiar with its resources and condition. We are assured, on competent authority, that the information which he has to offer is of a kind to interest all, especially those who have any connections with California; and that what he says may be relied on as authentic. It does not well appear how lecture-goers can do better than to embrace this opportunity of informing themselves about the most obscure parts of their own country, from the lips of an intelligent and observing Christian minister, who has been on the spot, and comes to speak of what himself has seen and heard.

CLERICAL CHANGES.

The Rev. J. A. Wheelock, having removed from Randolph, Tipton county, Tenn., to Beaver Dam Forks, Tipton county, Tenn., requests all his letters and papers may be addressed accordingly.

The Rev. Henry W. Moody being engaged to officiate at Trinity church, Boston, for some time, requests that all letters and papers for him be directed accordingly.

The Rev. James H. Buck has accepted the rectorship of Rock Creek Parish. P. O. address, Washington City, D. C.

The Rev. Henry F. Green has accepted the rectorship of St. Stephen's church, Baltimore, Md.

The Rev. William Baker having resigned the charge of St. Paul's church, Paris Hill, and become city missionary in Utica, W. N. Y., requests that his letters and papers be directed accordingly.

The Rev. Wm. Lockwood of the Diocese of Virginia has been invited to take charge of St. Thomas' Parish, Baltimore county. Post Office, Ownings' Mills.

The Rev. D. Washburn having entered upon his duties as rector of Trinity church, Pottsville, requests his communications sent accordingly.

The Rev. George C. Foote having entered upon his duties as Assistant Minister of Trinity church, Pittsburg, desires all communications directed to him at Pittsburg.

The Rev. Henry A. Neely, Deacon, has become Assistant Minister of Calvary church, Utica, and requests that his letters and papers be directed accordingly.

Corrections.—We regret that in the Correspondence on "Church Begging," which we published some weeks ago, there should have occurred a serious misprint. The writer is made to say, "In one week *eleven* hundred dollars were collected by me." It should read, "*seven* hundred dollars." The author will please accept our thanks for pointing out to us the mistake.

The names of the Rev. David H. Macurdy, Jersey City, and the Rev Samuel C. Davis, 124 South 8th-street, Williamsburgh, were handed in too late to be put in the "List of Clergy" on the 1st page last week, and the printer placed them under the head of "Clerical Changes" on the 3d page.

For the Churchman.

Mr. Editor: The Church in California being in existence, it is plain, according to all Catholic principle and usage, that we have no right to send missionaries, Bishop, Priest, or Deacon, thither, without the concurrence of the ecclesiastical authorities of that Diocese.

S.

Died.

On Monday evening, the 7th inst., at Brooklyn, L. I., aged 50 years, Caroline Maria, wife of the Rev. Dr. J F. Schroeder, and daughter of the late Hon. Elijah Boardman.

In this city, on the 3d inst., Phebe Ann, wife of O. H. P. Townsend, aged 39.

On the 14th of January, 1853, at Caen, France, after three days' illness from the effects of a fall, James Burgess, second son of John Miller, M.D., of this city, aged 14 years 3 months and 2 days.

Notices.

EPISCOPAL APPOINTMENTS.

The Rt. Rev. the Provisional Bishop of the Diocese of New York proposes to make his visitations during the current month as follows:

Date.	*Churches and Hours of Service.*
Feb. 13, 1st Sunday in Lent,	A. M. Trinity, New York.
	P. M. Nativity, New York.
	E. Messiah, New York.
16, Wednesday, Ember-Day,	E. St. Paul's, Williamsburgh.
18. Friday, Ember-Day,	E. St. Thomas', Brooklyn.
20, 2d Sunday in Lent,	A. M. Calvary, N. Y. Ordination.
	P. M. St. John Baptist, New York.
	E. Holy Apostles, New York.
23, Wednesday,	E. Ascension, Bushwick.
25, Friday,	E. Calvary, Brooklyn.
27, 3d Sunday in Lent,	P. M. St. Luke's, New York.

LENT SERVICES.

Trinity Church. Daily, at 9 A. M. and 3 P. M.

St. Paul's Chapel. *Wednesdays*, 11 A.M. and 7½ P.M., with Lecture.

Fridays, 11 A.M. with Lecture, and 4 P.M.

The *Sunday Evening Lecture* at half past seven will be continued.

St. Luke's Church, Daily Service, 7 A. M. and 5 P. M.

Emmanuel Church, corner of Prince and Thompson streets, Daily Service, during the season of Lent, 9 A.M and 3½ P.M.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

A regular meeting of the above Society, will be held at 59 Bond street, on Thursday evening the 17th instant, at 8 o'clock.

Thos. F. Frank, Rec. Sec.

The Church of the Nativity, Avenue C, will be opened for divine service on Sunday evenings, during the winter, at half past 7 o'clock.

Acknowledgments.

NASHOTAH & MINNESOTA.

The subscriber has the pleasure of acknowledging the receipt of $200 from "Anonymous," Hartford, Ct, to be equally divided between the Nashotah School and the Mission under the superintendance of the Rev J Lloyd Breck.

THOS. N. STANFORD,
137 Broadway, N. Y.

FREE CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

Mrs V D 2, and a bundle of clothing; Mrs N, Ascension ch, 5, and a bundle of clothing; Messrs R W Howes & Co, a case of children's shoes. By S & S, J H E 10; X 10; S 25; John Townsend, Jr, Esq 5; M H S 5.

N.B.—Further donations for the same object, will be thankfully received. They may be left with Messrs. Stanford & Swords, 137 Broadway, or at 77 2d Av.

Lot Jones, 77 2d Avenue.

FREE CHURCH OF THE HOLY MARTYRS,
Ludlow St. near Grand.

The subscriber Missionary in charge of this station acknowledges—

Thro S & S, S C 20; U 5; Mrs Fish 10, also a bundle of clothing; X 10.

Donations may be left with Messrs Stanford & Swords, 137 Broadway, or with JAMES MILLETT,
Feb. 8, 1853. 308 Broome St.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The Treasurer has received since acknowledgement of 1st inst., the following contributions, viz:

Ch of Apostles, Clinton, Rev R J Adams, 2 05; ch of Holy Communion, N Y, Rev Dr Muhlenberg 300; St Saviours, Maspeth, Rev Wm Walsh 9; ch of the Advent, N Y, Rev A B Hart 7 20. Total $318 25.

C. N. S. ROWLAND, Treasurer,
Feb. 8, 1853. 55 Water street

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since the 1 inst.

Caroline, Setanket, Rev T M Noll 2 56; Christ, Springfield, Mass, Rev W S Child 5; Rev Robert S Howland 3; Henry Fisher 1; Rev Morgan Dix 1—12 56.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, Feb 8, 1853. 20 John street.

THE POOR.

The subscriber thankfully acknowledges the receipt of the following donations for the poor of the Church of the Holy Evangelists:

By S & S, M H L, 5.

Further donations will be gratefully received, and prudently distributed, they may be left with Messrs Stanford & Swords, 137 Broadway, or with B. Evans, 172 Broome street.

BENJAMIN EVANS,
New York, Feb. 8, 1852. 172 Broome-St.

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since acknowledgement of Jan. 31:

Christ, Matagorda, Texas 9 33; Christ, Bethel, Vt 5 50; St Pauls, Royalton, Vt 4 50; Gen Thos Childs, U S A, Tampa, Fa, half 10; Trinity, Fort Wayne, Ind 10; St Lukes, Somers, N Y 5 28; St James, North Salem, N Y 1 50; St James, Birmingham, Ct 8; St Bartholomews, N Y 658 35; Trinity, Lyme, Ohio 10. Total $712 47.

THOMAS N. STANFORD, Treas.,
Feb 8, 1853. 137 Broadway.

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 1 inst.

Mr and Mrs James P Van Horne 10; Rev Robert S Howland 6; Henry Fisher 2—subscribers. Christ ch, Springfield, Mass, Rev W S Child 5. Total $23.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, Feb 8, 1852. 20 John street.

Advertisements.

CHURCH DAMASK AND CARPETING.

DOREMUS & NIXON

INTEND always to have on sale a choice assortment of Damask and Moreen, for Cushions.

Mohair Plush, and *Silk Velvet*, } for Pulpit Cushions.
Carpeting of every description.
Cocoa Matting and *Mats*, } for Porch and Vestibule.
Communion Damask and Napkins.
Tufts, Gimps, and Trimmings of every kind
Also *Curled Hair.*
oct16-1yr No 21 Park Place, and 18 Murray st.

A GENTLEMAN who has had several years experience in the old country in the formation and training of Church Choirs, would be glad to make engagements with the Music Committees of churches, for that purpose. He would have no objection to become leader in a Choir, and could take the organ in the organist's absence. The Episcopal service preferred. Address "Organist" at this office. Feb 12-2t$

CALIFORNIA,
ITS CONDITION, RESOURCES, &c.

REV. MR. FITCH will commence his course of lectures on California at the Metropolitan Hall on Wednesday, 16th inst. The course will consist of six or more.

The two preceding lectures will be a general survey; embracing the climate; social and moral condition; agricultural capabilities; mineral prospects; natural history, &c., &c.

The four following will be special lectures on the mineral wealth; agricultural capacity; commercial prospects; and natural history.

Lecture will commence at 8 o'clock, P. M. Tickets 50 cents, will admit a lady and gentleman.

THEOLOGICAL BOOKS, for sale by STANFORD & SWORDS, 137 Broadway.

A Companion to the Temple; or, a Help to Devotion in the use of the Common Prayer, by Thomas Comber, 7 vols. Oxford.
The Theological Works of William Van Mildert, D.D., late Bishop of Durham, in 6 vols. Oxford.
Collier's Ecclesiastical History of Great Britain, chiefly of England, from the first Planting of Christianity, to the end of the reign of King Charles the Second, in 9 vols. London.
The Fathers and Founders of the London Missionary Society, a Jubilee Memorial, including a sketch of the Origin and Progress of the Institution, by John Morrison, D.D., with 21 portraits.
A Series of Sermons on Various Subjects of Doctrine and Practice, by Rev George Mathew, M. A., 2 vols. London.
Occasional Discourses on Various Subjects, by Richard Munkhouse, D.D., 3 vols. London.
The Truth of Revelation, *Demonstrated by an Appeal to Existing Monuments*, Sculptures, Gems, Coins, and Medals, by John Murray, F. S. A., F. L. S., F. G. S. London.
The Life and Pontificate of Saint Pius the Fifth, by Rev Joseph Mendham, M.A. London.
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Total		$356 242 47	
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Commissions, Postages, Medical Examinations, Advertising, Exchange, &c.	34,868 45	172,322 25	183,920 32
Total			$636,678 92
ASSETS.			
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Cash on hand		27,411 95	
Bonds and Mortgages,		84,346 00	
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Total amount of Accumulated Capital			$636,673 92

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New York, Feb. 12, 1852. 4t

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Poetry.

LINES WRITTEN AT THE FUNERAL OF MISS BERRY, NOV. 27, 1852.

BY RICHARD MONCKTON MILNES.

Two friends within one grave we place,
United in our tears,
Sisters, scarce parted for the space
Of more than eighty years;
And she, whose bier is borne to-day,
The one the last to go,
Bears with her thoughts that force their way
Above the moment's woe.

Thoughts of the varied human life
Spread o'er that field of time—
The toil, the passion, and the strife,
The virtue and the crime:
Yet 'mid this long tumultous scene,
The image on our mind
Of these dear women rests serene,
In happy bounds confined.

Within one undisturbed abode
Their presence seems to dwell,
From which continual pleasures flowed,
And countless graces fell:
Not unbecoming this our age
Of decorative forms,
Yet simple as the hermitage
Exposed to nature's storms.

Our English grandeur on the shelf
Deposed its decent gloom,
And every pride unloosed itself
Within that modest room:
Where none were sad and few were dull,
And each one said his best,
And beauty was most beautiful,
With vanity at rest.

Brightly the day's discourse rolled on,
Still casting on the shore
Memorial pearls of times bygone
And worthies now no more:
And little tales of long ago
Took meaning from those lips,
Such chroniclers of joy and woe,
And eyes without eclipse.

No taunt or scoff obscured the wit
That there rejoiced to rain;
They never would have laughed at it
It it had carried pain.
There needless scandal, e'en though true,
Provoked no bitter smile,
And even men of fashion grew
Benignant for awhile.

Not that there lacked the nervous scorn
Of every public wrong—
Not that a friend was left forlorn
When victim of the strong;
Free words expressing generous blood
No nice punctilio weighed,
But deep, and earnest womanhood
Their reason underlaid.

As generations onward came
They loved from all to win
Revival of the sacred flame
That glowed their hearts within;
While others in time's greedy mesh
Thef aded garlands flung,
Their hearts went out and gathered fresh
Affections from the young.

Farewell, dear ladies! in your loss
We feel the past recede,
The gap, our hands could almost cross,
Is now a gulf indeed.
Ye, and the days in which your claims
And charms were early known
Lose substance, and ye stand as names
That history makes its own.

Farewell! the pleasant social page
Is read; but ye remain
Examples of ennobled age,
Long life without a stain;
A lesson to be scorned by none,
Least by the wise and brave,
Delightful as the winter sun
That gilds this open grave.

Selections.

Grace Works by the Methods of Nature.—'Tis true indeed, and we readily acknowledge, that there is an obscurity sitting upon the face of this Dispensation of Grace: for we cannot *feel* the impressions, nor *trace* the *footsteps* of its *distinct* working in us; the measures of our proficiency in goodness seem to depend entirely upon those of our own diligence; and God requires as much diligence as if He gave no grace at all: all this we acknowledge, and that it renders the dispensation obscure; but then on the other side, it is as plain that there is the same obscurity upon every dispensation of God's temporal providence; and so there is no more reason for doubting of the one than of the other. They that will not allow that God does by any inward efficacy confer a *sound mind*, allow nevertheless that He gives temporal good *things*; but how in the mean time, does this dispensation *appear* more than the former? For when God intends to bless a man with riches, He does not *open windows in heaven*, and pour them into his treasures; He does not enrich him with such distinguishable providences as that wherewith He watered *Gideon's* fleece, when the earth about it was dry; but he endows such a man with diligence and frugality, or else adorns him with such acceptable qualifications, as may recommend him to the opportunities of advancement, and thus his rise to fortunes is made purely natural, and the distinct working of God in it does not appear: when God intends to deliver or enlarge a people, he does not thereupon destroy their enemies, as he *did* once the Assyrians, by an angel, or the Moabites by their own sword; but he inspires such a people with a courageous virtue, and raises up among them spirits fit to command, and abandons their enemies to luxury and softness; and so the method of their rising becomes absolutely natural, and the distinct work of God in it does not appear: and in the same manner, when God does by the inward operation of his grace promote a man to spiritual good, and bring him to the state of undefiled religion, he does not thereupon so suddenly change the whole frame of his temper, and chain up all the movements of his natural affections, and infuse into him such a system of virtuous habits as may make him good without application and pains; but He works His spiritual work by a gradual process and human methods; instilling into such a man first a considering mind, and then a sober resolution, and then a diligent use of all such moral means as conduce to the forming and perfecting of every particular virtue; and now, while God, in all these instances, does work in a human and ordinary way, and never supersedes the power of nature, but requires her utmost actings, and only moves, and directs, and assists her when she is weak, and incompetent for her work; both his grace and His providence are like a little spring, covered with a great wheel, though they do all, they are not commonly seen to do anything; and man, when he pleases to be vain and ungrateful, may impute all events to his own power and application. Now 'tis certain that God leaves this obscurity upon His dispensations on purpose to administer an advantage and commendation to our faith, not an opportunity or argument to our doubting; but yet if we will doubt, the case is plain that we may as well doubt of any act of His ordinary Providence as of His sanctifying grace; and so, by this method of reasoning, God will have no share left Him in the management of the world.—*Dean Young.*

The Methods of the Spirit.—Divers fanatics, both among us and in the Church of Rome, look for new revelations, and expect to be conducted by ecstacy, and will not pray but in a transfiguration, and separate themselves from the conversation of men by affectations, by new measures and singularities, and destroy order, and despise government, and live upon illiterate phantoms and ignorant discourses. These men belie the Holy Ghost; for the Spirit of God makes men wise; it does not spend its holy influences in disguises and convulsions of the understanding; it does not destroy reason, but heightens it; it is the Spirit of humility, and teaches no pride. God never disorders the beauties of government, but is a God of order; He is to be found in churches and pulpits, upon altars and in doctors' chairs, not in conventicles and mutinous corners of a house: He goes in company with His ordinances, and makes progressions by the measures of life; His infusions are just as our acquisitions, and His graces pursue the methods of nature; that which was imperfect He leads on to perfection, and that which was weak He makes strong: He opens the heart, not to receive murmurs, or to attend to secret whispers, but to hear the word of God; and then He creates a new one; and without this new creation, this new principle of life, we may hear the word of God, but we can never understand it; unless there be in our hearts a secret conviction by the Spirit, the Gospel in itself is a dead letter, and worketh not in us the light and righteousness of God.—*Bishop Taylor.*

Humility.—Humble-mindedness is a Christian duty, if there be one. It is more than a duty; it is a principle of religion, and its influence is exceedingly great, not only upon our religious but our social character. They who are truly humble-minded have no quarrels, give no offence, contend with no one in wrath and bitterness. Still more impossible is it for them to *insult* any one, under any circumstances. And the way to be humble-minded is, to think less of our virtues and more of our sins.

Influence of Hymns.—Benefits the most substantial are often those of which the least notice is taken; and silent blessings are wont to be silently received. Thus, putting out of view their adaptation to public worship, hymns and psalms and spiritual songs—a species of literature in which the English language is more rich than any other—administer comfort, excitement and instruction, to an extent and degree which can never be calculated. The robust in body and mind, the earthly, the frivolous, and the sordid, know nothing of that solace, of that renovation of heart, which sacred poetry is every day conveying to the spirits of tens of thousands around them. It is not merely when sickness has slackened the cords of life, but also when the heart has become benumbed by the toils and cares of a common day, and when even the understanding is rendered obtuse—it is then that the hymn and psalm, at a late hour, restore the spirit, and give renewed clearness, by giving consistency to the distracted intellect, and so lead the intellect back to its place of rest, in the presence of "things unseen and eternal."—*Isaac Taylor.*

Action is the highest perfection and drawing forth of the utmost vigor and activity of man's nature. God is pleased to vouchsafe the best *that He can give*, only to the best that *we can do.* And action is undoubtedly our best, because most difficult; for in such cases, worth and difficulty are inseparable companions. The properest and most raised conception that we have of God, is that He is a *pure act*, a perpetual motion. And next to Him in the rank of beings, are the angels, being all flame and agility, ministering spirits, busy and upon the wing for the execution of His great commands. And indeed *doing* is nothing else but the noblest improvement of *being.* It is not (as some nice speculators make it) an airy diminutive entity, or accident, distinct from the substance of the soul; but to define it more suitably to itself, and to the soul too; action is properly the soul in *its best posture.*—*Dr. South.*

Woman's Intuition.—The perception of a woman is quick as lightning; her penetration is intuition, almost instinct. By a glance she will draw a deep and just conclusion. Ask her how she found it, and she cannot answer the question. A philosopher deduces inferences, and his inferences shall be right; he gets to the head of the staircase (if I may so say) by slow degrees, mounting step by step. She arrives at the top of the staircase as well as he; but whether she flew there is more than she knows herself.—*Sherlock.*

Youth's Department.

ELLEN'S HALF DOLLAR.

Ellen Villiers was the orphan niece of a wealthy farmer, who had commenced the world with no capital but industry. Fortune smiled upon his labors, and he was soon able to purchase for himself a snug farm, upon which he built a neat cottage, and went on year after year, adding tract after tract of land to his wide domains, until he could look for miles around on his own possessions. A little village reared its head amidst a beautiful cluster of elm trees, and owned him as its master, and was also known by his name.

He had, in early life, selected one from amongst his neighbors' daughters, with whom to divide his cares and share his joys; and hand in hand they had journeyed on through life's tedious way, so immersed in the tumult of business as not to perceive the vacancy around them. But at the age of fifty, Mr. Granger found that, notwithstanding the bounteous gifts of Providence, there was a void in his breast; he had no smiling offspring to gather around his knee at dewy eve, no lisping prattler to greet his return.

However, he was not long left to mourn over his lonely state; the death of an only sister, at this period, gave to his charge the orphan Ellen, and the old man entered, as it were, upon a new life.

There was no pain that Ellen's presence could not mitigate, no grief she could not assuage. No fears or threats could alarm him, save the fear of losing Ellen, the idol of his hopes, the centre of his attractions.

Merry Christmas paid its annual visit to the young folks, and the corner allotted to Ellen for her playhouse groaned beneath the weight of the tokens deposited there by numerous friends for the purpose of delighting the fancy of the child, or gaining the favor of the wealthy uncle.—Among the rest of the gifts was a bright half-dollar, which she turned over and over, and laid it in her work-box.

Christmas sports and pastimes over, the toys and playthings lost their attractions, and Ellen sighed for something new on which to bestow her attention.

She became pleased with a pretty doll which she saw one of her playmates have, and expressed a desire to have one, as she said it cost only half a dollar, and she could purchase it at her own expense.

The doll was accordingly purchased, and Ellen called to receive her charge, and take good care of it until she needed something else.

'Oh, my beautiful doll and my half-dollar too!' exclaimed Ellen in surprise, her beautiful eyes meanwhile beaming with delight towards her no less delighted uncle.

Some months after this, a neighbor called on Mr. Granger to solicit aid in relieving a family who had been reduced to beggary by the intemperance of her husband; but aid was sternly refused, as the old gentleman said he had but little idea of wasting his substance on drunkenness and idleness.

The friend, unwilling to be put off, continued to plead for the starving wife and helpless children.

Ellen, who had been playing behind her uncle, was an attentive observer of all that was passing, and skipping gaily from her hiding-place, bounded off with the swiftness of a fawn, and presently returned, putting into the gentleman's hand her shining half-dollar. 'Take this,' said she, 'and buy them bread. See,' she continued, 'I have all I want, and half a dollar too.'

'Sweet child,' said the gentleman, taking her in his arms, 'you are destined to be a blessing to those to whom you are related.'

'Take your money, child,' said the uncle, 'and be assured it has purchased food for the hungry. Your uncle has all he wants, and wherewith to relieve the distressed.'

The chilly blasts of winter had begun to whistle around the dwellings of the poor. The frugal and thrifty farmer was making ample provision for his winter's store. And Mr. Granger, exact to a letter where his own interest was concerned, looked carefully over his rent-roll, and found some of his tenants at Grangersville in arrears. Bills were accordingly sent in, with strict injunctions that the money should be forthcoming.

On the following morning a poor widow presented herself before her landlord, and, with streaming eyes, begged for a little longer indulgence.

But Mr. Granger, not remarkable for lenity, and wearied with importunities, declared his intention of seizing her cow if she did not, in a few days, settle the claim.

The poor woman returned home in great distress, as she well knew she could not raise the money, and her cow, which furnished food for her children, must be lost.

In the evening, Mr. Granger took little Ellen on his knee, as was his custom before retiring, but the child did not return his caresses with her usual warmth, which led him to fear she was not well. Upon being interrogated, she replied that she was perfectly well.

After having sat some time upon his lap in deep silence, she looked up kindly in his face and said, 'Uncle, you have a great many cows, haven't you?'

'Yes, my child,' replied Mr. Granger; 'I have twelve as fine ones in my pasture as ever pail went under.'

'Then why, Uncle,' resumed the child, 'will you take Mrs. Green's cow, who has but one?'

'Oh!' said Mr. Granger, 'I do not want the cow; I shall sell it for the rent that is due for the house that she lives in.'

'Oh! then, Uncle,' said the delighted child, 'I will buy it; for you know I have a whole half-dollar.'

'And what do you want with a cow, my darling?' said Mr. Granger, patting her fondly on the head.

'Oh! I should give it to poor Mrs. Green again,' said Ellen; 'and then you know little Willie and Mary would not have to eat their bread alone and go to bed, but can have their nice rich cream and milk for their suppers. I did feel so sorry when you talked of taking their cow, and leaving them nothing but their dry bread!'

A tear was seen to glisten in the old man's eye; he sat for some moments absorbed in deep thought. 'Let me learn a lesson,' he said, 'from this child. I have enough, and more than enough; this poor woman has but a scanty subsistence; and yet I would take from her to add to my well-filled purse. I have toiled all my life like a slave, and have been too narrow-hearted to enjoy the blessings that I have so diligently toiled for. I will from this moment close my accounts, and open wide my heart.'

'Ellen, my child,' he said, 'your half-dollar has bought the widow's cow.'

And seating himself at his writing-desk, he wrote Mrs. Green a receipt in full, and despatched a servant with it, that the poor woman might sleep comfortably that night; and the next day several poor families in Grangersville received the same treatment; and the old man often says that Ellen's half-dollar has purchased for him more real enjoyment than all the money he ever spent.

Miscellaneous Clippings.

Washington Irving.—Our distinguished countryman, Washington Irving, is passing a few days in Baltimore, on his way to the National Capital, where he designs remaining some weeks. We are happy to see that the intellectual labor in which his life has been employed has not impaired his bodily vigor, nor diminished that mental vivacity which, for the last forty years, has diffused so great a charm over English literature. In his life of Columbus, he has paid back to Spain a large portion of the debt we owe her for the discovery. We trust he will yet find time to complete his promised biography of Washington. The memory of the General and first President hardly needs embalming; yet, if there is a "spice" or "precious ointment," that may still contribute to the preservation of those hallowed remains, we are sure that it can only be found in the casket of Irving. His countrymen will not easily release him from the duty of joining the history of Washington to that of Columbus.—*Baltimore American.*

The Salem *Gazette* states that an industrious Irishman, residing in Boston, had accumulated and saved money enough from his earnings, to secure and furnish a snug little tenement, and to send for his family to come over and occupy it. They took passage in the ship *Moses Wheeler*, which arrived last week, after a stormy and tedious passage, having been long and anxiously expected. Day after day he had watched for their coming, until hope deferred had made his heart sick, when the welcome announcement that the ship had arrived reached his ears. He immediately proceeded to meet and greet his loved ones, and convey them home; but was met by the terrible announcement that his *wife and six children* had died during the passage over, and he was left alone! It is seldom that we are called upon to chronicle a sadder bereavement.

A Holiday Incident.—The butchers of Cincinnati are proverbial for their whole-souled generosity. No class of our citizens are so frequently called upon to sympathize with the suffering poor, and none so liberally extend the open hand, and by their acts, not words, show their noble nature. A pleasant incident came under our observation yesterday morning. A lady, whose attire was scrupulously clean, but of humble fabric, exhibiting plainly that her needle had often been in requisition, to repair the effects of wear and time. Her thin shawl was closely drawn about her person, meagerly shielding her from the inclemency of the weather, her bonnet had passed through no fashionable milliner's hand to be remodeled to the latest style, but it also, as did her other dress, spoke plainly of hours, snatched probably from sleep, to repair the ravages of time. Her face had once been handsome, but care and unceasing toil had there stamped indelibly their marks; her fragile form seemed more fitted for the cosy fireside, than to brave the chilling blasts of winter.

She stood within the entrance of the market house, her little basket on her arm, and the small pittance of a hard day's toil, grasped in her hand—she looked at the stall on which was temptingly spread, in rich profusion, meats of every kind; she cast her eyes along until they rested on a small untempting looking piece—undecided—apparently calculating whether this luxury to her would not be purchased at too great a price, precluding other things necessary to her very existence and of her little ones. Our good butcher, who would shrink from having his kind act made known, immediately divined the cause of her hesitation, said, "madam, here's a nicer piece," at the same time laying a noble roast and steak in her basket; she was about to reply, "I cannot purchase it;" when he interrupted her by saying, "'tis nothing—nothing, these are holiday times," and he hastily left his stall. Before she could gain her self-possession, for it had been long since kind words and kinder acts had been her lot to receive, he returned and filled her basket with a variety of vegetables, saying, "may you have a happy New Year, as I hope to have myself."

Tears swelled up in that poor woman's eyes, her swelling heart choked her utterance. She could hardly say, "God bless you," as she moved towards her home, with a heart lighter than when she left her little ones that morning, hardly knowing where the necessary food was to be procured to save them from the keen pangs of hunger. This is no fancy sketch—a thing of almost every day's occurrence. They will have their reward.—*Cincinnati Nonpareil.*

Singular Freak of Nature.—Mr. Alf. A. Green, who resides on a farm about eight miles west of this city, has given us the following singular information. On Wednesday night last, about 11 o'clock, a severe shock of an earthquake was experienced, which did not continue long, but which was so violent as to create a commotion among the domestic animals. On the next morning it was discovered that a deep chasm about half a mile in width and 300 yards in length, had been opened from Lake Merced to the ocean, and that the lake was nearly dry. Our informant, who left there on Thursday morning, stated that the water was still rushing out with great force, and that he had no doubt but that it soon would be emptied. This lake is about half a mile from what is known by many of our citizens as Green's Lake. What renders this matter so strange is, that the shock of an earthquake has never been felt in this city—at least we have heard of no one who experienced it.—*Alta Californian.*

C. S. BOURNE & BROTHER,
BILL AND EXCHANGE BROKERS,
12 Wall street, NEW YORK.
Christopher S. Bourne,
Francis Bourne. Ja 29-3m

WORSTED PLUSHES, DAMASKS,
MOREENS, &c., suitable for Pulpit and Cushion work
A. W. KELLEY & BROTHER,
IMPORTERS AND JOBBERS,
36 John-street,

Are constantly receiving from Europe a large and full assortment of above named goods, which will be sold low, by the piece or package.
Plushes, Fig. and Plain, all qualities and colors.
Damasks, 3-4 and 6-4, all colors, from low to fine.
Moreens, Crimson, Scarlet, Drab, Green, Blue, &c.
Velvets, Cotton Velvets a full assortment.
Also, Brussels and Tapestry Carpets. Sheetings, Burlaps, Thread, Bindings, Gimp, Webbing, &c. Ja 15-6m

BROADWAY
FASHIONABLE CLOTHING EMPORIUM,
No. 441 Broadway,
ALFRED MUNROE & CO., Proprietors.

The attention of purchasers of CLOTHING is respectfully solicited to our present superb assortment, comprising the most choice styles for
GENTLEMEN AND BOYS.
Our largely increased business flatters us with the belief that our exertions to please our customers, and to offer them at all times a superior assortment of
WELL-MADE GOODS,
and at reasonable prices, have been crowned with success. No pains are now or will hereafter be spared to sustain the reputation we have acquired.
The facilities we enjoy for obtaining at all times the very Choicest Styles of Goods, and the best Materials, enable us to be continually offering to our customers something new and desirable.
In addition to our very large assortment of CLOTHING FOR GENTLEMEN, our Stock of
BOYS' AND CHILDREN'S CLOTHING
is certainly unsurpassed, if equalled, by any other establishment in the United States, particularly in that class of goods which we exclusively keep, viz.: WELL-MADE GOODS.
Persons who are still unacquainted with our principles of business are respectfully informed that we
GUARANTEE EVERY ARTICLE SOLD
to be what it is represented, and that we cheerfully return the money when any dissatisfaction exists.
☞ No deviation from marked prices.
ALFRED MUNROE & CO.,
Alfred Munroe, 441 Broadway,
Wm. D. Abbatt. (Between Howard and Grand sts.,)
Ja 1b-1y New York.

IVES' MUSICAL SERIES.
NEW METHOD OF TEACHING MUSIC.

Musical A, B, C,	$0 25
Musical Spelling Book	0 50
Musical Reader	0 84
Beethoven Collection of Church Music	1 00
Mozart Collection of Sacred Music	0 84

INTENDED to teach the Art and Science of Music from the foundation of the scale to the highest composition, and to be the simplest and most thorough exposition of the subject ever offered to the public.
It teaches the pupil at once to read music *intelligibly.*
It connects Pitch and Time, and thus insures rapidity.
It keeps before the mind the *abstract pitch* of sounds, as well as their *relative pitch*, pertaining to the Key.
It makes the names Do, Re, Mi, &c., *stationary*, thus doing away with forced transpositions.
It introduces the plan of *Sol-fa-ing*, now universal in Europe, which must come into use here.
Its CHORALS give a sure foundation for intonation and elegance in singing.
The words of its songs and the poetry are throughout beautiful and appropriate.
While the airs and harmonies of the A B C have a character of simple beauty, they become more complex in the Spelling Book, and in the reader we meet selections of the highest kind from the operas and other works of the great masters:—the whole forming a varied and perfect series of exquisite gems. Two objects are thus secured—the interest is kept up to the last, and the expectant pupil led eagerly onward, while at the same time a correct taste is formed.
While Devotional Music has not been neglected in the first three of the series, it is enough to state that the Mozart and Beethoven Collections afford every variety of Sacred Music, and have met everywhere with the most cordial reception. In the former are given the *Christus* and *Miserere* by Zingarelli, with English words adapted.
☞ Principals of Schools, Teachers of Music, and Leaders of Choirs, wishing to examine any of the IVES' SERIES, with reference to their introduction, will be supplied with *free copies* by mail (post paid) by remitting us half of the amount of retail price, to cover postage.
DANIEL BURGESS & Co.,
(Late Cady and Burgess,)
dec25-3mo 60 John Street, New York.

ST. MATTHEW'S HALL,
Port Colden, Warren County, N. J.
The Winter Session.

THE EIGHTEENTH SESSION of this English and Classical Institution, will commence on the 1st of Nov. It is strictly a Church school for boys, conducted on the family principle, the pupils being permitted to associate and mingle with the Rector, his family and teachers, as his own children; and particular attention is given to their physical and *moral*, as well as to their intellectual improvement. It is located in the retired village of Port Colden, among the mountains of New Jersey, and the situation is pleasant and healthy, enjoying the salubrity of pure mountain air. The number of pupils is limited to *thirty*, who receive constant supervision both in and out of the school room.
In connection with the Hall, there is now opened a Female Department, of a limited number of pupils, which, though distinct and separate from the boys department, receives, in all respects, the same care, attention, and supervision, and is under the same laws of discipline and government.
Parents and guardians who desire retirement, a healthy situation, and faithful superintendence, in placing their sons and daughters and wards at school, will find this Institution to meet their views.
The terms for Tuition, Board, washing and mending, are $85 per session of *five* months, *payable always in advance;* but pupils are received at any period, and charged from the time of entering. Books and Stationery, French, German, Music, Drawing and Painting, at extra charges.
This Institution is now accessible from New York in three hours and a half by the Central Railroad; and from Philadelphia in six and seven hours, by the New Jersey and Central Railroad.
For further information or entrance, early application should be made to the
oct23-tf REV P. L. JAQUES, Rector.

THE EVERGREEN FOR 1853.
ON the first of January next will be issued the first number of Vol. X of the Evergreen, or Church Family Magazine.
The Evergreen will continue to be devoted to the interests of the Family and the Church. Its object is to supply wholesome and entertaining reading for the Christian Family, combined with instruction in the great principles of religious truth, to be a welcome visitor in every domestic circle, and an efficient aid in imparting and enforcing that instruction which lies at the foundation of all true usefulness and knowledge.
The proprietor will be aided by the following, among other contributors:
Rev Henry N. Hudson, Rev J. H. Ingraham,
Rev Frederic W. Shelton, Rev Jesse A. Spencer, DD.
"B. T. O." and "O" will also continue their contributions to the Magazine; as will also many others, whose names we are not at liberty to use.
For the purpose of encouraging the formation of clubs, the Magazine will be furnished at the following rates:

1	Copy for one year	$2 00	
2	Copies, or more, for one year	1 50	each.
6	" "	8 00	
12	" "	15 00	
20	" "	23 00	
30	" "	30 00	

The payment in all cases to be invariably in advance.
Persons intending to form clubs are requested to do so forthwith, and notify the proprietor of the number of copies wanted, that he may know how to regulate the edition for the ensuing year.
Each number will contain 32 pages and a beautiful steel engraving.
The Evergreen is recommended by
Rt Rev B. T. Onderdonk, D.D., Bishop of New York.
Rt Rev Jonathan M. Wainwright, D.D., Provisional Bishop of New York.
Rev William Berrian, D.D., Rev A. Bloomer Hart,
Rev John McVickar, D.D., Rev W. Walton, D.D.
Rev John F. Schroeder, D. D., Rev Caleb Clapp,
Rev Samuel Seabury, D. D., Rev Alex. S. Leonard,
Rev Joseph H. Price, D. D., Rev G. H. Houghton,
Rev Chas. W. Hackley, D.D., Rev Cor. R. Duffie,
Rev Benj. Evans, Rev Geo. B. Draper.
☞ The postage is *one cent* to all parts of the United States.
All letters to be post-paid and addressed to
WILLIAM H. ONDERDONK,
Proprietor of the Evergreen,
Nov 20-tf 9 Spruce-street, N.Y.

THE CHILDREN'S MAGAZINE.
24 PAGES, 18mo., MONTHLY.
PUBLISHED by the General Protestant Episcopal Sunday School Union.
Terms.—For a single copy, twenty-five cents per annum; for Fifty copies, ten dollars per annum; *Payable always in advance.*
UNDER THE NEW POSTAGE LAW
It will be chargeable with postage as follows:
To any post-office in the State of New York, 3 cents per annum, *(payable by the Subscriber to the Magazine) quarterly, in advance.*
To any part of the United States 6 cents per annum, *(payable by the subscriber to the Magazine) quarterly in advance.*
☞ *For eleven dollars and sixty-eight cents remitted to the undersigned, in current bills and postage stamps, fifty copies of the Magazine will be sent, postpaid, for one year, to any part of the United States. Or, twenty-five copies for five dollars and eighty-four cents, remitted as above.*
The Children's Magazine will enter its 25th year with January, 1853, having a larger list of subscribers than at any earlier period.
No pains will be spared to render it attractive and interesting, as well as instructive.
Those who would subscribe are requested to do so early, *with direction as to the mode of transmission of their numbers.* The mail will in most cases be found the preferable mode. Address orders to
DANIEL DANA, Jr, Agent,
dec11-12t No. 20 John St., New York.

FAMILY SCHOOL FOR YOUNG LADIES,
No. 42 Broad st., Utica, W. N. Y.
Mrs. Mary Proal Judson, Principal.
THE FOURTH YEAR of this School will commence on Wednesday, the first day of September, 1852.
Early application is requested. Circulars containing all necessary particulars, can be procured from the Principal.
Trinity Hall, July 10. jy24-tf

COMMUNION FURNITURE.
FLAGONS, Tankards, Chalices and Plates, also Baptismal Fonts and Collection Plates, manufactured and for sale, wholesale and retail, at No. 6 Burling Slip, N. Y., by LUCIUS HART.
Ja 1b-1y

CLERICAL SPENCERS. These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.
NELSON JARVIS, Clerical Tailor.
March 30, 1850-tf No. 120 Bleeker st. cor Wooster st.

Geneva Institute for Boys.
CONDUCTED BY
D. PRENTICE, LL. D., AND A. T. GIBSON, A. M.
THE above High School is in operation in Geneva, New York, on the immediate banks of the beautiful Seneca Lake. It is designed to embrace all the discipline and kindly control of the family, with the order of the recitation room. Every branch of English study is pursued, and great care is taken in the thorough preparation of young men for College. It is the design not only to furnish careful education of the mind, but thorough moral and physical training. Each will be diligently pursued. The year is divided into four terms of eleven weeks each. The next term will begin September 1st.
Expenses.—$200 per year, including Tuition, Board, Washing, a furnished Room, Fire and Lights, payable quarterly in advance.
References.—Rev. Dr. Berrian, Rev. Wm. Walton, D. D.
Aug. 28. 6m

$1,524,258.
STATEMENT OF
THE MUTUAL BENEFIT LIFE INSURANCE COMPANY,
On the First Day of October, 1852.
Office, No. 11 Wall Street.
In seven years from its commencement, this company, after paying expenses, also dividends to the amount of $227,000
Has paid losses amounting to 790,663
And has now invested, drawing interest, 1,524,258
The recipients of the money paid for losses were
164 Widows,
580 Children,
19 Parents,
17 Brothers and Sisters,
66 Creditors.
ROBERT L. PATTERSON, President,
JOEL W. CONDIT, Vice President.
B. C. Miller, Secretary.
J. P. Bradley, Mathematician:
L. C. Grover, Counsel.
James Stewart, M. D., Medical Adviser.
JOS. L. LORD, Agent, New York.
N B The company has complied with the law of this State, and deposited with the Comptroller $100,000 tf

H. PILCHER & SON,
Organ Builders, Newark, New Jersey.
FEEL grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.
Manufactory, foot of Centre-st., near Centre-st. Depot.
Newark, March 14, 1851. tf

CHURCH BELLS.
CHURCH, Factory, Steamboat, and Locomotive Bells Constantly on hand, and Peals or Chimes of Bells (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these bells, so that they may be adjusted to ring easily and properly, and Springs also, which prevent the clapper from resting on the Bell; thereby prolonging its sound. Hangings complete (including Yoke, Frame and Wheel), furnished if desired.
An experience of 30 years in this business by their late father, enabled him to ascertain the best form for bells, the combination of metals, and degree of heat requisite for securing in them, the greatest solidity, strength, and most melodious tones; which improvements, together with his very extensive assortment of patterns, are now held by the subscribers, who have grown up in the business, and who will use every endeavor to sustain the reputation which the establishment has heretofore enjoyed, both in this and foreign countries; the bells from which have repeatedly received the highest awards of the N. Y. State Agricultural Society and American Institute; and at which were completed Chinese and heavy Alarm Bells for different parts of the Union and Canada.
Mathematical Instruments will still be manufactured by the subscribers, of which they will have constantly on hand an assortment of Transit Instruments, Levels, Surveyor's Compasses, (plain, nonious and improved), &c. Also *Brass* or *Composition* Castings of any size cast to order.
All communications promptly attended to.
ANDREW MENEELY'S SONS.
West Troy, Albany Co., N. Y., 1851.—d6tf

JUST RECEIVED FROM THE LONDON PUBLISHERS.
SYMPATHIES OF THE CONTINENT, or, Proposals for a New Reformation, by John Baptist Von Hirscher, D.D., Dean of the Metropolitan Church of Freiburg, Breisgan, and Professor of Theology in the Roman Catholic University of that city. Translated and edited with notes and introduction by the Rev. Arthur Cleveland Coxe, M. A., 12mo. $1.
TRACTS FOR THE CHRISTIAN'S SEASONS.—First series, 4 vols, 12mo. $4 50.
Second series, 4 vols, 12mo. $4.
TRACTS FOR PAROCHIAL USE. By contributors to the Tracts for the Christian Seasons, 7 vols, 12mo. $7.
ELEMENTS OF NATURAL THEOLOGY. By James Beaven, D.D., 12mo. 50 cts.
Also, cheap editions of many standard works of English divines.
Orders may be addressed to
DANIEL DANA, Jr. Agent,
Nov 6-tf 20 John St., N. Y.

EPISCOPAL COLLEGIATE INSTITUTE, Clifton, Staten Island, Rev. T. Towell, A. M., Principal.
The eighteenth session of this Institution will commence on the 1st of November, and as the number is limited, to secure an admittance an early application is necessary. The situation is on one of the most elevated and lovely spots on the Island, quite removed from any contiguous dwellings, commanding a beautiful view of the Bay, possessing the benefits of its invigorating air, uniting all the advantages of a country marine residence, and within half an hour's sail of the city of New York.
The Principal, aided by the most experienced Professors Classical, Mathematical, French, Spanish, and Italian departments, devotes his entire time and attention to the religious, intellectual and physical training of his pupils. Any Parish supplying five pupils is entitled to the Board, Tuition, &c. of one pupil. The Principal is permitted to refer to the following Bishops, clergymen and laymen:
The Rt Rev W H DeLancey, D.D., LL.D.
Rt Rev A Potter, D.D. LL.D.
Rev W Berrian, DD, Rev F L Hawks, DD,
Rev T H Taylor, DD, Rev E Y Higbee, DD,
Rev B I Haight, DD, Rev W Morris, LL D,
Rev J Spencer, DD, Rev Wm Walton, DD.
LAYMEN.
Wm H Aspinwall, Esq, John J Boyd, Esq.
Messrs D Appleton & Co, R C Wetmore.
Sept 25-6m$

CLASSICAL AND COMMERCIAL BOARDING SCHOOL FOR BOYS, in the beautiful and healthy village of Ridgefield.
The object of the Rector will be to impart as complete a knowledge of the branches taught, as can be obtained in any school of the kind: and at the same time no efforts will be spared to cultivate the moral and physical powers in harmony with the intellectual. Pupils will be prepared for admission to any college, or for entrance upon business.
There will be two sessions in a year, of twenty-two weeks each—commencing on the first of May and of November respectively. The charge for Tuition, Board, Washing, &c., will be $75 per session, *payable in advance.* Modern Languages and Music *extra.*
For more particular information address, the Rev. D. P. SHORT, Ridgefield, Conn.
REFERENCES.
Rt. Rev. T. C. Brownell, D. D. LL. D.
Rt. Rev. John Williams, D, D,
Rev. W. C. Mead, D. D., Norwalk.
Rev. S. Seabury, D. D., New York
Rev. J. H. Price, D. D. "
Rev. E. Y. Higbee, D. D. "
Rev. Wm. Walton, D. D. "
Rev. Richard Cox "
Sep 11-6m

BOARDING SCHOOL FOR BOYS.
Scarsdale, Westchester County, New York.
Rev. W. W. Olssen, A.M., Prin.
THE TWO TERMS of this institution commence on the first Mondays of May and November respectively, and continue for five months. Pupils will be received at any time during either term, but may be removed only at the close. The place is remarkably healthy and of easy access from New York city, being at a distance of one hour and a half by the Harlem railroad.
For circulars containing particulars as to terms, &c., application may be made to the principal at Scarsdale, or at the Churchman office, No. 12 John St. or D. Appleton, 200 Broadway.
Oct 4, 1851 —tf

QUARTERLY STATEMENT of the NEW YORK LIFE INSURANCE CO.
From July 1, 1852, to October 1, 1852.
During the quarter 244 policies have been issued.

The premiums received during the same time amounted to	$85,524 32
The losses paid during the same time amounted to	19,750
Assets.	
United States and N. Y. State Stocks,	252,806 75
Bonds and mortgages	91,466 00
Cash in bank,	15,578 06
Premium Notes on Life Policies,	225,524 91
Premium on policies in the hands of Agents,	4,484 28
	589,860 00

MORRIS FRANKLIN, President.
Pliny Freeman, Actuary.
New York, Dec. 25, 1852. tf

CHURCH, PARLOR, AND CHURCH BARREL ORGANS.
THE subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches, where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city; he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited.
GEORGE JARDINE,
548 Pearl Street, near the City Hospital, Broadway, established 16 years.
N. B.—Powerful and sweet-toned Church Organs, from $003 upwards.

CLERICAL TAILOR.
NELSON JARVIS, Merchant Tailor, New York has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster street.
Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely,) "Clerical" and "Citizens" Department.
The Clerical Department embraces the following articles 'to wit'—
Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
Bands.
The Citizens' Department embraces every article requisite for a gentleman's wardrobe.
He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.
Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist, (taken under the coat, and over the vest,) together with a full description of the form, namely, whether the figure is erect or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.
April 16, 1850—tf

DOMESTIC SERVANTS. "Employers' and Servants' Protective Agency." The superintendent of the above Institution is desirous of making known to the Clergy and its Patron's generally, that the Office is removed from 66 Walker Street to the New York Public School Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly as certained and certified. jne

ESTABLISHED 1810.
JOSEPH BATTIN, Importer and Dealer in HOSIERY & GLOVES of every description.—Lambswool, Merino, Silk and Cotton Undershirts and Drawers, Wholesale and Retail.
mar20, 1yr 288 Greenwich st., New York.

CHURCH ORGANS.
FOR SALE at H. A. LEAMAN'S Organ manufactory, 214 Bleeker street, cor. Cottage Place.
One 8 stop organ with swell shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.
One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.
Organs from two to 12 stops always in a state of forwardness.
Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Chorusses, and Anthems.
N. B.—The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.
April 20, 1850—tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.
THE objects of this society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.
It has also a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger, and destitute of our own household of faith, and to other benevolent purposes.
Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this society, shall, if not *physically* disqualified, be entitled thereto upon a written application, and upon payment of the prescribed Fee and dues.
Every Layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.
Counsellor,
The Bishop of the Diocese, ex-officio.
Officers for 1852:
President:
ISAAC F. COX, 30 South William street.
Corresponding Secretary:
FREDERICK W. WELCHMAN, 84 Broad st.
Recording Secretary,
JAMES POTT, 65 Pine-street.
Treasurer;
CHARLES P. BURDETT, 74 South street.
Pamphlets containing the Constitution, By-Laws, &c. of the society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets, &c., are requested to address the Corresponding secretary. tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY OF BROOKLYN.
The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.
It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.
Every clergyman of the Church, in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership, upon payment of the prescribed fee and dues.
Every Layman baptized or confirmed in the P. E. Church is eligible for membership, if a resident of Brooklyn, and between the age of 18 and 55 years.
Counsellor.
The Bishop of the Diocese, ex-officio.
Officers for 1852-3.
President, Geo. L. Willard, Montague st., near Clinton.
First Vice President, Alfred G. Stevens, 43 Fulton st.
Second " Frederick W. Welchman, 5 Douglas st.
Cor. Secretary, George Hall, 291 Fulton st.
Rec. " Samuel B. Caldwell, 168 Sackett st.
Treasurer, T D Meigs, Cumberland st. near Atlantic.
Trustees.
William W. Russell, Dan Marvin,
B. J. Hathaway, M. H. Hyde,
Henry G. Nichols, W. H. Beare,
Charles H. Birney, A. Flower,
F A. Paddock, P. Donaldson,
J. Blackmore, M. D., J. B. Pentreath.
George W. Southwick.
Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its officers or members.
May 8-tf

SOMETHING FOR THE YOUNG.
The first number of the Standard-Bearer, an Illustrated Monthly Magazine for the young, published under the supervision of the Executive Committee of the Evangelical Knowledge Society, will be issued on the 19th of the present month. In this periodical, it is designed to furnish a valuable help in the work of Sunday School and home training, in the accomplishment of which purpose no pains will be spared in providing both literary and pictorial attractions.
Terms.—Twenty-five cents per annum for a single copy, or ten dollars for 50 copies, payable in advance. Subscriptions will be received by Mr. A. D. F. Randolph, agent, 683 Broadway, or by Messrs. Stanford & Swords, 137 Broadway. Communications for the Editor, post-paid, may be sent to the latter place, 137 Broadway, where a box is provided. The volume will commence with the July number. It is therefore desirable that all subscriptions should run from the date.
Persons applying (post paid) to the agent, Mr. Randolph, and enclosing a stamp for the postage of the Magazine, will receive the first (specimen) number. jy17tf

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HENRY ERBEN, 172 CENTRE ST. Offers the following organs for sale at reduced prices:
A second-hand English Organ with two sets of keys, and one-a-half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.
Two organs, with 10 stops each, in Gothic, and Grecian cases. Six organs, with 8 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs. Two Grecian parlor organs.
Four second-hand organs, for sale or to hire.
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